

THE GROWTH AND DECLINE OF THE CHRISTIAN CHURCH  
(DISCIPLES OF CHRIST) IN LOS ANGELES COUNTY:  
WHAT COULD OUR FUTURE BE?

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A Professional Project  
Presented to  
the Faculty of the School of Theology  
at Claremont

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In Partial Fulfillment  
of the Requirement of the Degree  
Doctor of Ministry

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by  
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*This professional project, completed by*

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**DOCTOR OF MINISTRY**

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## ABSTRACT

This project addresses the numerical decline of the membership of the Christian Church (Disciples of Christ) in Los Angeles County. Chapter One gives one possible basis for evangelism. It includes the definition, practice and goal of evangelism, and the relation between evangelism and church growth. Chapter Two deals with the ethics of applying principles of church growth. It begins with a definition of church growth. The question is raised: Should we strive to grow? If so, how should we strive to grow? The bulk of this chapter is a discussion of the ethical application of one specific principle of church growth, viz. the homogeneous unit principle. Chapter Three gives the history of the growth and decline of the Christian Church (Disciples of Christ) in Los Angeles County. There are four critical issues in their growth and decline: the church establishment policy, the local leadership, the location of church buildings, and the priority given, and the practice of, evangelism. Chapter Four is an assessment of the potential for church growth in Los Angeles County. In it are given characterizations of Los Angeles County, of the typical unchurched American, and of people's religious beliefs nationwide. Chapter Five delineates the resources for church growth within the Disciple churches in Los Angeles County. Chapter Six gives recommendations for church growth for

the Christian Church (Disciples of Christ) in Los Angeles  
County.

## INTRODUCTION

Situation Addressed

The situation addressed by this project is the numerical decline of the Christian Church (Disciples of Christ) in Los Angeles County. From earliest days in Southern California in the early 1860s, these churches grew rapidly in numbers and influence. In 1959 their growth peaked in total membership at 67,404. During the decade of the seventies they lost 37 percent, from 57,629 in 1970 to 36,296 in 1980. So from their peak year to the present they have lost a net membership of 46 percent, from 67,404 to 36,296. During the same period, 1960-1980, in Los Angeles County (where most of their Pacific Southwest churches are located), the population grew from 6,042,700 to 7,477,657. This is an increase of 20 percent. To those of us who are committed to helping Disciples grow in the Southland the issues involved in this decline are of vital importance. Why are Disciples declining? Is the decline likely to continue? Can they reverse their decline and begin again to grow? How likely is the possibility of growth? If their present rate of decline should continue, Disciples would eventually die as a distinctive church in the first half of the next century. Yet Disciples have a valuable contribution to make as one of the components of Christ's church.

### Purpose of This Project

The rationale for this project is that in studying in a detailed fashion the Disciple past and present states of growth and decline in one geographical area, there will come helpful assessments as to their previous growth and present decline. The reasons for both their growth and decline might lead to a number of suggestions as to how to arrest the decline and begin again to grow.

### Relevance to the Professional Leadership

The project's relevance to the professional leadership in the church is in giving them a tool. The project will assess Disciple past and current, stated and unstated goals and priorities, thereby guiding us in planning wisely for the future. The Disciples Seminary Foundation at the School of Theology at Claremont has formed a Congregational Concerns Team. One purpose of the team will be to study church growth and congregational vitality in the life of the church on the Pacific Slope. This project will assist the team in their research. Other ministers, both lay and professional, might find the work useful in assessing their local congregation's prospects for the future. Statistics on individual churches are found in Appendix A. Executives interested in church growth who minister in the general or regional manifestations of the Christian Church (Disciples of Christ) can use this

information and evaluation in assessing other similarly situated areas of the Pacific Slope and nation.

#### Limits of the Project

This project undertakes to assess the prospects for numerical growth or decline of the Christian Church (Disciples of Christ) in Los Angeles County. By narrowing the study to one county I was able to be more precise in characterizing the *environment* to which Disciples are seeking to minister as well as in delineating the *internal composition of the churches* which are the ministering agents. On the other hand, the conclusions may not equally apply to churches in other environments.

The field of church growth is a relatively new area of research. Prior to 1970 there is not even a topic heading for it in bibliographic indices. Some of the areas with which church growth researchers are concerned had been covered by the "church membership" classification. But church growth covers a much broader area than membership alone. Church growth study, as I will be using it in this project, is research into the causes of numerical decrease and increase in congregational membership and participation. Since 1970, particularly in the last five years, church growth has become a major topic of research and discussion. At least three major independent organizations dedicated to research,

training and consultation in church growth have come into existence since 1972: The Institute for American Church Growth in Pasadena, California; The National Church Growth Research Center in Washington, D. C.; and the Fuller Evangelistic Association Department of Church Growth in Pasadena, California. In addition to the work of these three organizations, many independent researchers have published books and articles on church growth. In this project I have studied the topic of church growth and am applying what I have found to the 67 Christian Church (Disciples of Christ) congregations which presently exist in Los Angeles County.

In Chapter One I will build a workable definition of evangelism. There is much disagreement about how the word "evangelism" should be defined, and what place of priority it should have on the church's agenda of ministry. In Chapter Two I will discuss some ethical issues regarding *application* of church growth principles. Is it failure to decline under any circumstances, and always "success" to grow? In Chapter Three I will describe Disciple history in Southern California in order to understand how we grew to our peak in 1959 and how it is that we have declined since that time to the present. In Chapter Four I will characterize Los Angeles County as it presently exists with the goal of assessing the potential for reaching the unchurched for Christ and possible inclusion into the membership of the Christian Church



(Disciples of Christ). Does Los Angeles County have many unchurched? If so, who are they? What are they like? What models for successful and responsible church growth do we have? Are there any valid models? Why are so many churches declining? In Chapter Five I will assess the resources of Disciples in Los Angeles County. What are their strengths and weaknesses compared with what the study of their mission field reveals? Will their strengths overcome their weaknesses? For each congregation I will delineate the theological composition, relative size, ethnic and age make up, and growth-decline chart. In Chapter Six, which serves as the conclusion, I will assess the prospects for their future numerically in Los Angeles County. This will be followed by a list of suggestions for the future.

#### Integration of Theoretical and Functional Disciplines

Sociology of religion will be incorporated in the study of the Disciples as a church in Los Angeles County. The questions about congregational composition, homogeneity, age balance, attitudes, etc. will focus on evidence for evaluation about who they are in relation to church growth. Sociology of religion will also be a part of the study of Disciples' external environment in Los Angeles County. The questions about Los Angeles County's racial and ethnic make up economic strength, mobility, population density/sparsity,

attitudes toward religion, etc., will focus on evidence for evaluation about whom they are seeking to reach in their ministry area. Theology will be embraced as we ask questions about Disciples' beliefs and attitudes concerning evangelism and church growth. Church history will be involved with our study of their past existence as a church.

The project also employs the functional disciplines. Applied church growth will be used to recommend to congregations principles by which they might achieve more effective church growth plans. Evangelism will give them some insight into how they can reach the unchurched with the Gospel.

## Chapter I

### A DEFINITION OF EVANGELISM

Douglas John Hall proclaims, "We are living at the end of the great period of Christian dominance in the Western world-the end of Christendom."<sup>1</sup> Is it important to be dominant, i.e. to be pre-eminent in position and prevalence? The Great Commission is to "Go therefore and make disciples of all nations. . ." (Mt 28:19).<sup>2</sup> Certainly the effective evangelism of the early Christians made possible their rapid numerical increase and eventual religious dominance in the Western world. But is dominance the goal of evangelism? If not, what is evangelism's goal? What is evangelism?

#### Definition of Evangelism

The definition of evangelism and its placement on the church's continuum of priorities is hotly debated by theologically conservative and liberal Christians. George Hunter refers to evangelism when he writes, "Most people swear by it or at it."<sup>3</sup> It is not that most liberals disdain evangelism

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<sup>1</sup>Douglas John Hall, Has the Church a Future? (Philadelphia: Westminster Press, 1980), p. 70.

<sup>2</sup>All Biblical quotes are from the New American Standard Bible.

<sup>3</sup>George W. Hunter, The Contagious Congregation (Nashville: Abingdon Press, 1979), p. 21.

per se, but they do tend to have problems with some conservative definitions of the term and with some evangelism practices. Conservatives, on the other hand, find most liberal definitions of evangelism so broad as to be equivalent with the mission of the church, as opposed to one aspect of that mission.

Paul A. Crow Jr., President of the Council of Christian Unity of the Christian Church (Disciples of Christ), delivered the Oreon E. Scott Lectures at the School of Theology at Claremont, California, November 12-13, 1979. The following excerpt refers to the polarization which has characterized conservatives' and liberals' attitudes toward one another on the topic of evangelism:

Theologically the debate ranges from evangelism seen primarily as preaching (James I. Packer, John R. W. Stott) or evangelism as presence in the world (Hans Hoekendijk, Max Warren, Jacques Ellul). To evangelize is understood either to persuade individuals to accept God's saving action and to incorporate them into churches (Billy Graham, Donald McGavran), or to change by human and Christian impulses the corporate structures of society (M. M. Thomas, Emilio Castro, Jose Miguez-Bonino). One is essentially concerned with the vertical (God-directed) dimension of Christianity; the other emphasizes the horizontal (human social-directed) dimension.

The debate is both unfortunate and essential. It is unfortunate because it is often pursued in an atmosphere of distrust where the other side is viewed as the enemy. An either/or mentality is reached very soon, and the advocates of one or the other positions, e.g. evangelism as personal conversion vs. evangelism as humanization of life, are tempted to become self-righteous and sectarian. Nevertheless, the debate is essential, for a while at least, because of deep convictions about the Gospel which are at stake. What are represented are different, though not always exclusive, theological views about God, the Church, the world, and salvation. The future debate on

mission and evangelism will save both positions from one sided preoccupations in economics, theology, and mission strategy and make it possible to embrace the gifts of both.<sup>4</sup>

The anxiety voiced by the traditionally evangelical conservatives is that evangelism be diluted to mean witness by humanitarian deeds alone.<sup>5</sup> They criticize the liberal church for emphasizing the social aspects of the Gospel to the near exclusion of the more individual aspects. They see the liberal interpretation/application of evangelism as a works theology which regards personal conversion as minimally important while meeting external, physical and social needs as maximally crucial.

On the other hand, liberals have become allergic to the word evangelism, in large measure due to conservatives' use of evangelism in the revivalistic-type tradition. Liberals are reacting against a style of privatized evangelism in which walking "down the aisle" to make a positive response to the minister's simplistic question<sup>6</sup> is labeled effective

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<sup>4</sup>Paul A. Crow, Jr., "Mission, Evangelism and Unity: The Crisis of Mandate," Impact, 4(1980), 3-4.

<sup>5</sup>Kenneth A. Kuntz, The Congregation As Church (St. Louis: Bethany Press, 1971), pp. 116-17.

<sup>6</sup>In most Disciple congregations the only requirement for membership is a positive answer to the minister's question which may be phrased like this: "Do you believe Jesus is the Christ, the Son of the living God, and do you accept Him as your personal Lord and Savior?" Often the confessor has little prior education as to what these words mean or what the confession demands of him or her.

evangelism. They believe conservative evangelism is oriented more towards "counting scalps" than effectively sharing the life changing Gospel.

Both sides make valid criticisms of the other's position and practice. The Gospel is expressed by the church in both evangelism and social action. To speak on the hopeful side, there seems to be a synthesis developing in which conservatives are becoming more responsible for social witness and liberals are trying to find ways to responsibly share the Gospel on an individual basis. As Harvey Seifert observes, "Modern evangelicals are no longer fundamentalists of the past, and increasing numbers among them are arguing for the addition of a 'social gospel' to their previous individualistic emphasis. Should there be greater movement toward such neoevangelicalism, conservative churches can continue to grow by serving those near the conservative end of a moving cultural spectrum."<sup>7</sup> That liberal churches are moving more toward sharing a person-directed evangelism is evidenced by Disciples' new "Adventures in Evangelism" and "Order of Andrew" training seminars, two expressions of a four year emphasis on evangelism in the "Growth for Witness" program which began on April 11 (Easter), 1982.

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<sup>7</sup>Harvey Seifert, "Unrecognized Internal Threats to Liberal Churches," Christian Century, 96 (October 31, 1979), 1059.

This emerging neoliberalism

. . . is no retreat to an evangelism of a bygone day, outmoded in our time, but a challenge forward to an evangelism which takes seriously man's personal relationship with God through Jesus Christ as the very foundation for a life of love and servanthood.<sup>8</sup>

Our mistake has been to try to separate a person's need for salvation from sin's effects such as racial strife, hunger and ecological devastation.

For me, *evangelism is the announcement or proclamation of a unique message followed by an invitation to respond to that message.* That message is the Good News of salvation, the news of how the redemptive act of God in history through Jesus Christ can be appropriated to oneself. The root of evangelism in Greek (evangel) means Gospel in English. It comes from the Anglo-saxon meaning "God's story." Evangel is used 76 times in the New Testament in reference to the great act of God in human history. God became human in order to save us from our sins. The core kerygma for proclamation is the life, death and resurrection of Jesus Christ (from Paul's writings I Cor 15:1-4 and Peter's sermons in Acts 10:34-43 and 3:12-26). The content of the Gospel Paul preaches is equated with "the word of the cross" (I Cor 1:17-18). Evangelism is the proclamation of this plan of salvation. It is

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<sup>8</sup>William R. Cannon, Evangelism in a Contemporary Context (Nashville: Tidings, 1974), pp. 5-6.

not a general proclamation of the word of God. To expound God's truth generally can be preaching, but it is not necessarily evangelism. Neither is evangelism proclaiming only a portion of the plan of salvation. Some so-called evangelists do preach only part of the redemptive message when they emphasize only salvation *to* another world beyond this life, while neglecting the aspects of salvation which affect us *in* the here-and-now. Others err by proclaiming a cheap-grace gospel or even salvation by works of righteousness. Evangelism occurs when God's plan of redemption is effectively proclaimed in its fulness.

*Evangelism is one aspect of the overall mission of the church.* It is a specialization. In II Timothy 4:5 the author exhorts Timothy to "do the work of an evangelist." In Ephesians 4:11, evangelist is one of the many spiritual gifts mentioned. In Acts 21:8 Philip is referred to as an evangelist. We cannot separate our evangelistic work from all else and claim the rest is not contributing toward the accomplishment of evangelism. But we must distinguish evangelism as a specialized ministry by emphasis and practice.

Others have taken a different point of view. For example, Thomas Russell says, "Clearly evangelism is everything the church does and says, for it all bears witness to the church's understanding of the Good News of Christ and the



church's commitment to the Gospel."<sup>9</sup> But one of the major problems we have experienced in practicing evangelism is narrowing down this all inclusive definition. If everything the church does is evangelism, then why does the Disciple manual for local church administration call for one functional department in evangelism? It does so to emphasize that evangelism is a specialized ministry within the broader mission of the church. The New Testament lifts up evangelist as a particular spiritual gift and function in the body of Christ for the same reason. This is why Philip is called an evangelist.

I believe there are *two distinct definitions* of the word "evangelism." One definition is all inclusive and means the church's *mission*. The other definition is more narrow and refers to the sharing of the plan of salvation toward the aim that individuals might respond affirmatively. In order to illustrate the difference between the two definitions, let's look at the relation of evangelism and social action as different facets of the church's mission.

Social action is not always evangelism and evangelism is not always social action, though sometimes the two overlap. Neither is social action a constituent part of evangelism as though it is one form of evangelizing. As John Stott writes, "Like evangelism, social action must stand on its own

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<sup>9</sup>Thomas Russell, "Kairos in Evangelism," in The Biblical Basis for Evangelism (St. Louis: Christian Board of Publication, 1976), p. 48.

feet and in its own right: both are services of love, a part of the *diakonia* of Christ and of Christians, as He calls them to follow in His footsteps."<sup>10</sup> Both social action and evangelism are *part* of the *mission* of the church in this world. Social action directs itself to the task of propagating human justice, equality and setting people free from their slavery to dehumanizing institutions. Evangelism directs itself to the task of changing individual's personal state of salvation which should then lead (with proper discipleship) to a change in the person's attitude toward their social responsibility.

Indeed, unless evangelism produces Christians whose social/global responsibility is heightened, it is not *effective* evangelism. As Bill Nottingham points out,

No one really 'hears' the gospel who does not become an agent of love in the world and a doer of the things that the prophets and the law have always required: mercy to the widow, the orphan and the alien.<sup>11</sup>

Still, it is not evangelism's ultimate task to change the social order, but to *produce new Christians* who will do so through their involvement in world structures. The central

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<sup>10</sup>John R. Stott, Our Guilty Silence (Grand Rapids: Eerdmans, 1967), p. 30.

<sup>11</sup>William J. Nottingham, "The Biblical Basis for Evangelism as Mission," in The Biblical Basis of Evangelism, p. 66.

task of evangelism is to proclaim the Gospel in such a way that people realize their value systems will need to change *as a result* of their *becoming new creatures in Christ*. Deepening the social consciousness of the already converted is not evangelism. That is discipleship of Christian education. Evangelism is proclaiming the Gospel toward the aim that individuals may choose to convert and *begin* to be disciplined into a more mature Christian faith and practice. It is not the goal of evangelism to procure a task force for social change, though this is hopefully one result. I disagree with Kenneth Kuntz's view of evangelism when he says, "The objective of evangelism has changed as have its theology and methods. The objective is to bring man and his abilities to God's mission and to become a participating servant in that mission of reconciliation in the whole world."<sup>12</sup> The objective of evangelism is to see the individual accept the *free* gift of God's redemptive act in Christ. Whether or not the person goes on to become a servant of Christ will depend on not only the work of the Holy Spirit, but on the person himself/herself and the quality of the discipling he or she receives from the church as well.

An understanding of evangelism like Kuntz's is what has led to conservatives' anxiety that some people are misunderstanding evangelism to be change in ethics as opposed

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<sup>12</sup>Kuntz, p. 121.

to change in state of salvation for the whole person. Although social action as a witness communicates *something* of the thrust of the Gospel, it meets human need without tying the act to the whole Gospel from which it springs. Thus it becomes a *communicator* of the Gospel by demonstrating general concern. But for true evangelism to occur, normally there must be a more concrete explanation of how that act is a direct result of God's redemptive act in history, i.e. normally there is word and sign/act. As W. Fraser Munro reflects, "There are, of course, other ways of witnessing besides the spoken word. But the transmission of the gospel message from mouth to ear and from printed page to eye is essential if the witness of life and example is *to be understood* and continued"<sup>13</sup> (Emphasis mine).

### Practice of Evangelism

What is the practice of evangelism? It is not recruiting new members for the church rolls, although that often occurs when conversion takes place. It is not preaching to bad people to become good or to good people to become better.<sup>14</sup> It is not laying guilt trips on people in order to induce them

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<sup>13</sup>W. Fraser Munro, *Evangelism and Mission in the Church*," in George Pratt Baker (ed.) Evangelism and Contemporary Issues (Nashville: Tidings, 1964), p. 26.

<sup>14</sup>Stott, p. 33.

to worship more regularly or to participate more in the work of the church. Neither is it exerting undue pressure on people in efforts to elicit the "good confession."

Evangelism reasons with the mind, giving full disclosure of the Gospel's cost to the hearer. Evangelism communicates to people's emotions without manipulating them into a decision which is not freely and intelligently made. The call to evangelize effectively is so strong that it can lead people to unworthy methods in securing impressive results. As Ronald Osborn reminds us, "When we forget our commission to minister, we fall into a preoccupation with building up our institutional strength by adding more numbers. But we distort the gospel when we forget human need and begin to use men for the church's ends, however lofty."<sup>15</sup> Sometimes the desire to see people commit themselves to Christ and the church tempts us to "rely more on public relations than a communication of the Good News in any meaningful way which might result in the conversion of somebody's heart and mind."<sup>16</sup>

### Goal of Evangelism

The true goal of evangelism is to proclaim the plan of salvation in such a way that people's lives are changed,

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<sup>15</sup>Ronald E. Osborn, In Christ's Place (St. Louis: Bethany Press, 1967), p. 103.

<sup>16</sup>Nottingham, p. 62.

not to add scalps to our belts. As Paul Schilling writes, "The life commitment to which we summon people is a momentous step, and they have a right to know what it involves. To what and to whom are they asked to dedicate themselves? If we fail to give clear answers to questions like these, we shall win, not convinced disciples of Jesus Christ, but only shallow, indifferent, and merely nominal Christians."<sup>17</sup> To evangelize is to personalize the Gospel for a specific hearer. Our goal is so to interpret God's word to individuals that they are able to receive the message with comprehension and to respond with a commitment to become *disciples* of the Lord Jesus.

The evangelist interprets the Gospel to others *through* the evangelist's experience of it, directed to the hearer's felt needs. As Ronald Osborn observes, "The Good News of God comes on human feet."<sup>18</sup> We ourselves are God's channel of communication, not our deeds alone, nor our words alone. We communicate by *both* words and deeds. Many non-Christians are good people, kind and loving, attentive to others' needs. And many of these non-Christians are better "Christians" than some Christians are. The ingredient that makes an act Christian evangelism is sharing the Gospel from which true life springs with the hearer in such a way that the plan of

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<sup>17</sup>Paul Schilling, "The Meaning of Evangelism," in Baker, p. 10.

<sup>18</sup>Osborn, p. 104.

salvation is understood in its entirety. When the hearer fully comprehends the plan of salvation, he or she may respond affirmatively.

When the hearer does respond affirmatively to the Gospel, my experience has convinced me that he or she is likely to go through this *typical pattern*: The respondent (1) comes to a personal decision for conversion to the Christian faith; (2) acknowledges that decision for conversion to the body of Christ (usually publically but sometimes only privately to a minister); (3) is baptized (according to the traditions of the denomination or church with which he or she is about to unite); (4) unites with one local congregation; and (5) begins to learn about and lead the Christian life as he or she best understands it.

#### Relation Between Evangelism and Church Growth

Because evangelism's specific function is to proclaim the Gospel, people tend to convert to the Christian faith and unite with the church when evangelism is done effectively. But this does not always happen. Evangelism *tends* to lead to church growth, but not necessarily growth of a quantitative kind. Sometimes evangelism leads to growth in more of a qualitative sense:

- "grow in the grace and knowledge of our Lord and Savior Jesus Christ" (IPt 3:18)
- "grow in respect to salvation" (IPt 2:2)

- growth in Christian maturity (Eph 4:15)
- growth in Christian love (II Th 1:3)

*Responsible evangelism does not always lead to numerical church growth.* It did in the early church. It may not in your situation. Sometimes the wisdom of the Gospel is an offense to modern minds and hearts. "We preach Christ crucified, to Jews a stumbling block, and to Gentiles foolishness" (I Cor 1:23). Sometimes the demands of the Gospel are too exacting for hearers' sensibilities.

Hudnut points out,

It is a tough time for the American church. In many quarters membership is down. But church growth is not the point. The point is whether the church is being true to the Gospel. And, in city after city and town after town, it is. Indeed, because it is being faithful it is often losing members.<sup>19</sup>

Sometimes external factors like demographics, church location, or mobility rates hinder church growth even when evangelism is given an honored position on the congregation's list of priorities. It is not necessarily true, as some church growth writers would have us believe, that "the church that does not grow is out of the will of God."<sup>20</sup> A stable or declining church is not necessarily unhealthy. It may be more an indication of sociological fact, than of the congregation's

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<sup>19</sup>Robert K. Hudnut, Church Growth Is Not the Point! (New York: Harper & Row, 1975), p. ix.

<sup>20</sup>Alan R. Tippett, God, Man and Church Growth (Grand Rapids: Eerdmans, 1973), p. 52.



lack of responsibility to its proper tasks. The most troublesome tenet of many church growth authors for me is the measurement of church *health* by church *growth*. In line with this misplaced priority, some churches have changed their goal from fidelity to "success!" Some churches have become more committed to perpetuating their own growth than in proclaiming the whole Gospel. Some churches are centered more around bolstering their own efficacy, power, influence and popularity than in extending the kingdom of God.

Having raised this point, I must hasten to add that the present decline among mainline churches is *not* altogether a direct result of faithfulness to the Gospel. Hudnut is correct in his assessment of the *fact* of declining memberships. But the *reason for* the decline which he offers is only one among many causes. It is not solely because they are being faithful to the Gospel that mainline churches are losing members, and ceasing to attract new ones in sufficient quantities for membership growth. There are other reasons, including the fact that mainline churches in general and Disciples in particular have long neglected the study of church growth. I am not completely sure why this is the case. Part of the reason appears to be a reaction against "playing the numbers game." Disciple clergy and laity have become sensitive to the abuses of gimmicky "how to" evangelism works, which in effect teach us how to "get them into church membership" and not how responsibly to proclaim the Gospel.

## Chapter II

## ETHICAL ISSUES REGARDING PRINCIPLES OF CHURCH GROWTH

Church growth research has turned up some very useful facts about how churches grow and decline. Some of these facts are useful in forming principles around which churches may form their program for numerical growth. *Should* we apply church growth principles just because they do work, i.e. they produce an increase in membership statistics? *How* should we seek to grow, *if* we should seek numerical growth at all? *Which* principles of church growth can we apply ethically?

Definition of Church Growth

Charles L. Chaney acknowledges *four types* of church growth.<sup>1</sup> *Organic* church growth refers to the development of internal structure or policy. It is growth in the stability and effectiveness of the organization. *Maturational/telephoric* church growth is the movement toward perfection by the aggregate membership. It refers to the developing Christian lifestyle of the church body. *Incarnational* church growth is the church's increasing influence on its environment. One example of this would be when a church gains respect in a community for its goals. *Numerical* church growth refers to the increase

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<sup>1</sup>Charles L. Chaney and Ron S. Lewis, Design for Church Growth (Nashville: Broadman Press, 1977), p. 16.

in size of the number of active Christians in the church. It is the adding of active Christians to the local church body. When I refer to church grown *in this project* I mean *numerical* church growth. This project is not for assessing our efforts in evangelism but for assessing our prospects for numerical growth.

### Should We Strive for Church Growth?

Many church leaders wonder if *striving* to grow is a worthy pursuit at all. Some see church growth research as "playing the numbers game." But the research facts are not in and of themselves "playing the numbers game." Church growth research, when examined against Scripture and in the light of reason, can assist the church in its faithfulness to the Great Commission. That the church should strive for numerical growth is based on the Biblical idea of diffusion,<sup>2</sup> i.e. that God's reign should spread throughout the whole earth. In the Old Testament:

the psalmists sing the praise and salvation of God. . .  
 -to "the ends of the earth" (10 times in Psalms)  
 -"Let all nations call Him blessed" (Ps 72:17)  
 -"That Thy way may be known on the earth, Thy salvation among all nations. Let the peoples praise Thee, O God; Let all the peoples praise Thee" (Ps 67:2-3)  
 -The worship of the nations appears 15 times in Psalms (e.g. 22:27)  
 -Israel is held responsible to declare God's glory among the nations and to all peoples (Ps 96:1-13)

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<sup>2</sup>Alan R. Tippett, Church Growth and the Word of God (Grand Rapids: Eerdmans, 1970), pp. 10-15.

the prophets call for God's reign to spread. . .  
 -The Lord God gathers others besides Israel and "My house will be called a house of prayer for all the peoples" (Is 56:7-8)  
 -"At that time they shall call Jerusalem 'The Throne of the Lord,' and all nations will be gathered to it" (Jer 3:17)  
 -The Lord's name will be great among the nations (Mal 1:11)  
 -"For the earth will be filled with the knowledge of the glory of the Lord" (Hab 2:14)

The New Testament also carries on the concept of diffusion of God's kingdom:

- Christ is identified with the light of the Gentiles (Mt 4:16 referring to Is 9:2)
- Jesus declares "I am the light of the world" (Jn 8:12)
- Jesus refers to His "other sheep which are not of this fold;" they will be brought into the one flock (Jn 10:16)
- The Great Commission (Mt 28:19)

Jesus used growth metaphors<sup>3</sup> in teaching about God's kingdom:

- (1) qualitative imagery
  - a dragnet gathering fish (Mt 13:47-48)
  - call to become fishers of people (Mk 1:17)
- (2) ingathering imagery
  - the fields are white for harvest (Jn 4:35)
  - asking God to send workers into the harvest (Mk 9:37-38)
- (3) -incorporation of outsiders-the dinner invitation is extended to those on the highways (Lk 14:23)
- (4) Organic imagery-the kingdom is likened to a mustard seed which grows into a tree (Mt 13:31-32), and the kingdom is likened to meal becoming entirely leavened (Mt 13:33)
- (5) penetration imagery-Jesus is the true light, "which coming into the world enlightens every man" (Jn 1:9)

Acting on the Biblical concept of diffusion, and the growth imagery used and the personal evangelism exemplified by Jesus Himself, the earliest disciples carried on an effective evangelism thrust which resulted in phenomenal church growth. The book of Acts, being a companion volume to Luke's Gospel of

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<sup>3</sup>Ibid. pp. 13-15.

Christ, records the spread numerically (and otherwise) of the church over the ancient world. Some people have an aversion to using numbers when describing the state of the church. But the numbers of which I speak represent individual people. Certainly Luke was not predisposed to neglect the vital statistics of the early church's growth:

Acts 2:41-"So then, those who had received his word were baptized; and there were added that day about three thousand souls."

Acts 4:4-"But many of those who had heard the message believed; and the number of the men came to be about five thousand."

Acts 6:7-"And the word of God kept on spreading; and the number of the disciples continued to increase greatly in Jerusalem. . ."

As Cyril Simkins observes:

Luke's overall picture gives the impression of explosive power. He first counts the growth in numbers, then in multiples added, and next by multiplication. From this Luke spoke of social classes turning to the Lord, then of whole areas turning to Christ, and finally of cross-cultural churches planted by missionary teams.<sup>4</sup>

#### How Should We Strive To Grow?

Church growth research is a *tool* one uses to analyze what influences and factors contribute to a church's growth or decline. The researcher may check trends in the mission field, watch population shifts, survey attitudes and beliefs both inside

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<sup>4</sup>Cyril C. Simkins, "The Expansion of the Church in Luke's Writings," (unpublished D. Min. thesis, Fuller Theological Seminary, 1977), p. 72.

and outside the church, graph the age of the church in comparison with its mission field or do a host of other studies which will help him or her understand why the church is declining, stable or growing. The findings are not a list of "things to do and things to avoid" to achieve success in numbers. Some of the aspects of the church's ministry may be *valid* expressions of mission and also contribute to the church's decline. For example, some churches lost members when they brought minority families into church membership. Other factors which cause decline may be outside the church's control. For example, the population in its mission field may go down. But some factors may be discovered which could contribute to the church's growth. For example, the sanctuary may be too large or too small for proper comfort in worship; the congregation may be neglecting home visitation, or may subtly be communicating unfriendliness; the parking situation may be inadequate; the nursery may be in poor shape; or the members may not be capitalizing on their webs of friendships.

Church growth research is a tool which we must use to help the churches we can to grow. Some people claim, "We just need a quality program and the people will respond by coming into the church." The last twenty years has taught us that what many people call a quality program is not enough to keep the church growing. We need to begin paying attention to the factors which will contribute to growth. We are not mere instruments of God's will as though God

manipulates us into doing everything correctly. We are responsible "stewards of the mysteries of God" (I Cor 4:1). We are God's fellow-workers (I Cor 3:9/II Cor 6:1). In certain of Jesus' parables He demonstrated that we, as recipients of God's gifts, are responsible as agents for God in accomplishing God's work in the world (parable of the pounds Lk 19:11-28/talents Mt 25:14-30). Jesus also used imagery which included special knowledge and accompanying responsibility, e.g. vinedresser (Lk 13:6-9), people who fish (Mt 4:19), harvesters (Jn 4:35), and servants for the wedding feast (Mt 22:8-10). Paul reminds us we are to be careful how we build the church (I Cor 3:10). I believe he means both spiritually and numerically "build the church."

To be sure, there are abuses of church growth research. Some churches will pull any gimmick in efforts to attract crowds. Others will compromise the Gospel in order to win new members for their church rolls. These sins stem from the abuse of the tool, not in church growth research per se. In I Chronicles 21, after a series of military victories, David sins against God by asking for the statistical results for his own glory. If we accept our role as *stewards* of God's mysteries, we will administer prayerfully our gifts and the specialized knowledge of our calling. We will apply church growth principles *with the whole mission of the church in mind*. Church growth will not be sought at the expense of fidelity to Jesus' teachings about social witness or personal discipleship.

### Homogeneous Unit Principle Analyzed Ethically

There is one factor which has come to light from church growth research which is interpreted as an abuse by some thoughtful church leaders. I will devote the remainder of this chapter to arguing ethically for the application of this disputed principle. I devote the following few pages to this one research fact and the ethics of its application in the church because of the enormous implications it has for church growth planning, particularly in assessing the future of Disciples in Los Angeles County.

*The historical validity of the homogeneous unit principle is unchallenged.* It is not the facts of the principle which are criticized but the ethics of the principle's application. Missiologist Donald McGavran<sup>5</sup> formulated the homogeneous unit principle after long and careful cross-cultural church growth studies. Simply put in his words, it is "Men like to become Christians without crossing racial, linguistic, or class barriers."<sup>6</sup> No one of which I am aware disputes the

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<sup>5</sup>Dr. Donald McGavran is a long time Disciple of Christ and a missiologist who has written extensively in the area of church growth. He was for many years a member of First Christian Church, Alhambra, which is in Los Angeles County. He is now active in South Pasadena Christian Church which still retains its formal ties to the Disciples of Christ.

<sup>6</sup>Donald A. McGavran, Understanding Church Growth (rev. ed., Grand Rapids: Eerdmans, 1980), p. 198.



historical validity of McGavran's statistical findings. The critics object to the application of these findings as unethical and unchristian. I use as examples of those who attack application of the principle, Jürgen Moltmann, John Stott and Colin Williams.<sup>7</sup> After giving their criticisms, I will argue that McGavran has incorrectly stated the principle along lines of race and class. The larger reality behind these visible distinctives is the *cultural* differences between peoples.

*The critics object to the homogeneous unit principle's application on ethical grounds. Jürgen Moltmann, the theologian of hope, believes in the eventual freedom of humanity from racism, injustice, captivity, oppression, prejudice, war and hate. He disdains the principle "birds of a feather flock together" when it is applied to the church. He labels any church which can be characterized as a national church or racial church as being heathenistic and heretical. For Moltmann the past is characterized by a pluralism of cultures, nations, religions and churches, which he regards as evil. He believes the only way for us to avoid extinction is for all peoples to participate in one new community. This community will erase cultural distinctives, racial barriers and social classes.*<sup>8</sup>

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<sup>7</sup>C. Peter Wagner, "Culturally Homogeneous Churches and American Social Pluralism" (unpublished Doctor's dissertation, University of Southern California, 1977), pp. 32-4.

<sup>8</sup>Jürgen Moltmann, The Gospel of Liberation (Waco, TX: Word Books, 1973), pp. 7-25.

*John Stott* would agree with Moltmann's analysis and claim heterogeneous churches are a stronger Christian witness than homogeneous ones. The more mixed a congregation is, especially in class and race, the greater the opportunity to demonstrate the power of Christ. He believes this is one of the basic points of the book of Ephesians.<sup>9</sup>

*Colin Williams* also finds his basis for arguing for heterogeneous churches in Ephesians. He contends that the missionary structures of the church must channel the unifying power of Christ wherever the hostilities of nation, race, culture, religiousness, or classes are destroying the unity of God's creation. Although he, as others, admits the empirical validity of the homogeneous unit principle, he asks whether churches composed of one type of people do not propagate the barriers between themselves and other types of people as opposed to bringing the uniting, reconciling power of Christ to bear in such a way that the barriers collapse.<sup>10</sup> I agree with William's criticism of the principle's application. If one chooses to establish churches around the cultural distinctives which will tend to make them grow faster, then the result *can easily be* an ethnocentrism. But it need not be this way.

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<sup>9</sup> John R. Stott, Our Guilty Silence (Grand Rapids, Eerdmans, 1967), p. 30.

<sup>10</sup> Colin Williams, Where In The World? (New York: National Council of the Churches of Christ in the U.S.A., 1963), p. 14.

It is something the church would have to defend itself against. That homogeneous churches will provide *opportunity* for ethnocentrism is no guarantee that this will be the result, the same way that heterogeneous churches are *not necessarily* havens of objective cultural pluralism just because there are groups worshipping in the same sanctuary at the same time. It takes a lot more than physical proximity or separateness to make a church *either* ethnocentric or culturally open-minded.

Still, the critics of the application of the homogeneous unit principle have a good point. Their basic objection is that homogeneous churches are a bad witness to the reconciling power of Christ. As Wagner observes:

Common to Moltmann, Stott and Williams is an abhorrence of racial and class prejudice. Large sociological groupings are seen by them as divisive of humankind and consequently sinful. An important part of the Great Commandment dimension of the church's mission in the world is aiding the reconciliation of peoples who are hostile to each other. The effectiveness of the church's ministry of reconciliation in the world depends, in their view, on the prior attainment of *tangible unity* within the church, a unity characterized by the eradication of racial, cultural and class barriers within the Christian *community*. They would all regard McGavran's homogeneous unit principle as a threat to authentic biblical unity within the church. They represent a substantial stream of Christian ethical thought which would regard attempts at encouraging the growth of Christian churches within homogeneous units as immoral since it retards the clearly Christian responsibility of promoting brotherhood and peace among all peoples.<sup>11</sup> (Emphasis mine.)

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<sup>11</sup>Wagner, p. 34.

*There are many proponents of the principle who defend its application as thoroughly ethical. I believe the homogeneous unit principle, applied appropriately, is in accord with God's will, Scripture and responsible Christian ethics. A homogeneous unit is not ipso facto every identifiable group of people. A homogeneous unit is a group of people who identify with one another around one or more sub-cultural characteristics such that fellowship in a local church is facilitated. McGavran states the homogeneous unit principle in terms of race and class because these distinctives do typically correlate with cultural differences as well. Actually though, the homogeneous unit is defined by its culture! The way current sociologists are defining ethnicity, culture and ethnic group are interchangeable terms for our discussion here. Michael Novak defines an ethnic group as:*

*. . .a group with historical memory, real or imaginary. One belongs to an ethnic group in part involuntarily, in part by choice. Given a grandparent or two, one chooses to shape one's consciousness by one history rather than another. Ethnic memory is not a set of events remembered, but rather a set of instincts, feelings, intimacies, expectations, patterns of emotion and behavior; a sense of reality; a set of stories for individuals-and for the people as a whole-to live out.<sup>12</sup>*

Anya Peterson Royce also defines an ethnic group outside the concerns of biological origin:

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<sup>12</sup>Michael Novak, The Rise of the Unmeltable Ethnics: Politics and Culture in the Seventies (New York: Macmillan, 1971), pp. 47-48.

An "ethnic group" is a reference group invoked by people who share a common historical style (which may be only assumed), based on overt features and values, and who, through the process of interaction with others, identify themselves as sharing that style.<sup>13</sup>

The homogeneous unit principle is more correctly stated: people will tend not to cross *cultural* lines in choosing a local church home. Thus whether one is Black, Oriental, Hispanic, or Anglo is not the determinative factor. The real organizing factor is to what cultural group has the individual accustomed himself or herself? Culture is more crucial to distinguishing a homogeneous unit than is race or class per se.

For example, most of our Disciple congregations which are predominantly Anglo have at least a few families which are non-Anglo racially. But typically these families are *culturally* more attuned with the Anglo congregation than with their racial heritage. The same pattern can be observed regarding class.

The *characteristics* which distinguish one homogeneous unit from another are those identifiable traits which make establishing deep and meaningful personal fellowship difficult. Such characteristics include, but would not be limited to: (1) the style, intellectual appeal, topic and illustrations which are a part of the weekly sermon; (2) the style, mood and

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<sup>13</sup> Anya Peterson Royce, Ethnic Identity: Strategies of Diversity (Bloomington, IN: Indiana University Press, 1982), p. 18.

theological content of the music; (3) the language used in the liturgy; (4) the level of congregational participation and the manner of same in the worship and weekly activities; (5) ethical differences; (6) lack of common secular history (not having the same roots). These and other differences are barriers to building interpersonal friendships on a very deep level. The differences can be overcome. Some congregations are able to bridge the gaps in their differences. But these congregations are the exceptions to the norm. In congregations where two or more cultural groups come together without overcoming the differences, there may be common worship, but little true fellowship is occurring. As a result, the church does not grow.

I find a belief prevalent among Disciples that they should be incorporating culturally distinct peoples into their otherwise homogeneous churches. This is a result of their desire to responsibly reach out to share the Gospel with all peoples. But if the homogeneous unit principle is valid, then this evangelization must be done another way. As Wagner says so well:

Belonging to a homogeneous unit which shares a culture and which has a "we" identity is not to be regarded as a human deficiency to be overcome by sincere effort or increased piety. It is, rather, a positive human characteristic that should be respected and not destroyed. Cultural integrity is part and parcel of human identity. Any system of thought or behavior which denies cultural integrity tends to be dehumanizing. However, while cultural integrity needs to be preserved, at the same time cultural chauvinism must be avoided. The tendency to think that one's group or culture is superior to all the

rest, rather than simply different from all the rest, leads to arrogance and discrimination. It develops what I perceive to be a "creator complex," or an inordinate desire to make others over in one's own image.<sup>14</sup>

This pride in one's own homogeneous unit *can be* sin in two different ways. Those who belong to homogeneous unit churches who believe the principle is valid ethically might easily fall into ethnocentrism. They must beware becoming critical or prejudiced against other homogeneous groups. Those who belong to homogeneous unit churches who believe the principle is not ethical and call for heterogeneous churches might easily fall into the "creator complex." They must beware attempting to create their vision of heterogeneous churches by molding other homogeneous groups to be like themselves.

The Southern Baptists have understood and applied the homogeneous unit principle as well as anyone. They have applied it in such a way that they are both the fastest *growing* church and one of the most *culturally diverse* of the Christian churches. As Wagner reports:

Home Mission Board leaders understand and apply the homogeneous unit principle. As a result, Southern Baptist churches are multiplying much more rapidly than others among various segments of the ethnic mosaic of American society. The largest Southern Baptist church in California, for example, is Chinese. The largest on in New England is Haitian French. Each Sunday in the state of California alone, Southern Baptists worship in at least 23 different languages. For the past 20 months they have started one new Korean congregation per month in different parts of the

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<sup>14</sup>Wagner, p. 181.

country. Because some still stereotype Southern Baptists as racist, it comes as a surprise to learn that over 1,000 of their churches have both Black and White members. Half of the Southern Baptist churches in Michigan are Black churches. There were 40 Black Southern Baptist churches in Illinois in 1976, and the projection for 1980 is 100.<sup>15</sup>

*The New Testament does not address the homogeneous unit principle directly.* Scripture is ambiguous. There are many (most of whose own home churches are racially, ethnically and culturally homogeneous) who castigate the homogeneous unit principle for being out of accord with Scripture. For example, Rene Padilla writes:

The idea is that people *like* to be with those of their own race and class and we must therefore plant segregated churches, which will undoubtedly grow faster. We are told that race *prejudice* "can be understood and should be made an aid to Christianization." No amount of exegetical maneuvering can ever bring this approach in line with the explicit teaching of the New Testament regarding the unity of men in the body of Christ.<sup>16</sup> (Emphasis mine.)

Padilla's criticism is an overreaction to the principle. I am not aware of any proponents of applying the principle who advocate that homogeneous units are the result of, nor necessarily include, prejudice. Though this could be the case sometimes, Padilla wrongly assumes that this is the factor which promotes the growth. It is the *positive* feelings about one's own unit, and not any *prejudice against* another's unit which tends to make homogeneous units grow faster. Still, Padilla's point is

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<sup>15</sup>Ibid., p. 21.

<sup>16</sup>Rene Padilla, Evangelization and the World (Minneapolis: World Wide, [n. d.]), p. 137.



well taken.

Those who are opposed to applying the homogeneous unit principle, those who desire instead to integrate existing congregations (making them heterogeneous), build their case on an application of passages such as these:

Gal 3:28-"There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus."

Eph 2:14,19-"For He Himself is our peace, who made both groups into one, and broke down the barrier of the dividing wall. . . So then you are no longer strangers and aliens, but you are fellow-citizens with the saints, and are of God's household."

Col 3:10-11-"[You] have put on the new self who is being renewed to a true knowledge according to the image of the One who created him,-a renewal in which there is no distinction between Greek and Jew, circumcized and uncircumcized, barbarian, Scythian, slave and freeman, but Christ is all and in all."

Proponents of creating *heterogeneous* churches believe Paul (or deuterio-Paul) is here addressing the issue of whether the membership of local congregations should be striving to mix people of different homogeneous units. But the broad historical context<sup>17</sup> from which Paul writes these passages is not one of a mixture of Hebrew and Hellenists, Jews and Greeks, slaves and free people, in one local congregational house church. Paul's position, as Wagner astutely observes, is

. . .that he was defending the spiritual rights of a group that still had a minority status in Christendom (the Gentiles)

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<sup>17</sup>Wagner, 212, 231-5.

over against the dominant, and potentially oppressive, leadership of the prestigious mother church (the Jews).<sup>18</sup>

The early Christian churches grew in homogeneous units. It began with Jesus. Jesus was a Galilean Jew from Nazareth. When he gathered His 12 apostles most of them were Galileans (Acts 1:11). Judas Iscariot, a Judean by his surname, is the only recognizable exception. Jesus sent His followers to the Jews *first*, specifically directing them not to go to the Gentiles or Samaritans (Mt 10:5-6). Jesus Himself showed preference in ministering to the Jews *first* (Mk 7:25-29). Paul was sent to evangelize and minister to other cultural groups but that was not until five years after Jesus' resurrection. When Pentacost occurred, the 120 in the upper room had only minor diversity. The 120 were still predominantly made up of Galileans (Acts 2:7). From Pentacost on, the disciples began to follow Jesus' (now resurrected) command to witness to Judea and Samaria and even to the remotest part of the earth (Acts 1:8). This later evangelization of other cultural groups does not contradict Jesus' and the early church's earlier practice. For this new *cross-cultural* evangelism and resultant growth was along homogeneous units as well. Paul was spiritually gifted as a *cross-cultural* missionary to the Gentiles and Peter as a *mono-cultural* evangelist to the Jews (Gal 2:7-9/Eph 3:1-2, 6-10).

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<sup>18</sup>Ibid., p. 231.

When Peter was called by God's Spirit to witness to the Roman Cornelius it took a special vision for him to comply. As Peter witnessed, a new church of Cornelius' "relatives and close friends" (Acts 10:24) was begun.

Some heterogeneous church enthusiasts question whether the early church did grow within homogeneous units. Their base for believing in its heterogeneous development is the alleged nature of the church at Rome. George Van Alstine argues for this base of disagreement:

Here [in Rome] we see a group that manifests the diversity which truly expresses the miracle of unity in Christ. The list of believers [at the end of the Roman epistle] includes members of influential households, servants, freemen and tradesmen. Seven of those mentioned are women. Approximately one-third appear to be Jewish, two-thirds Gentile. Some are natives of Rome, while others have come from Corinth, Asia, Jerusalem and Persia. Quite possibly one (Rufus) is Black and another (Persis) Oriental. This is a heterogeneous church.<sup>19</sup>

To use Romans 16 as an evidence of early church heterogeneity one must imagine one local congregation at Rome, one sanctuary seating hundreds where all the Christians in the metropolis came together for weekly fellowship, instruction and worship. We must remember St. Peter's Cathedral had not yet been built in Rome. The church there was strong and growing, but persecuted and decentralized. I believe the structure of the church at Rome would be much like that of Jerusalem or Antioch

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<sup>19</sup>George Van Alstine, "No Place for Class Distinction in the Church," Standard, 1 (October 1977), 13.

at this time, viz. house churches scattered throughout the districts where these Christians made their homes. One such house church met in the home of Pricilla and Aquila (Romans 16:3,5). Others of those indicated may well have held church in their homes by the manner in which Paul addresses them (Aristobulus 16:10, Narcissus 16:11, Hermes 16:14, and Philologus 16:15). As to the mixture of classes mentioned together, one needs to note that the pattern of *fellowship* in Roman society included slaves, just as it did children, when referring to an extended family as a *household*. Paul mentions another congregation explicitly described as "those of Caesar's household" when he writes from Rome to the Phillipians (Phil 4:22).

So when Paul writes of making groups one, having no barriers (Eph 2:14), not recognizing distinctions between Greek and Jew (Col 3:11), and being one in Christ (Gal 3:28), he is not necessarily referring to the prevailing pattern of fellowship within each local congregational house church, but rather to the supra-congregational relationship of unity for the universal Christian body of believers over which Christ is head (Eph 1:22-23). In the passages heterogeneous church proponents cite, I believe Paul means to quell the Judaizers who were so persistent in attempting to assimilate the Gentiles into the Jewish-Christian style of church. Since these passages are ambiguous, they should not be used as the base of either heterogeneous nor homogeneous arguments. Since heterogeneous

proponents employ these passages in their arguments, let me offer an alternative interpretation.

Paul may have been reacting to the Judaizers who wanted to include the other homogeneous groups within the church by having the other groups become like themselves in style, topics, and intellectual level of sermons, style and mood of music, etc. Paul had long been a defender of diversity in the body of Christ. Gentiles did not have to be circumcised or obey Jewish law, or observe the same festival days, or join a Jewish congregation in order to be authentic Christians. Rather, Paul's intent in these passages may have been to liberate Gentiles to be united with other *homogeneous* groups of Christians on a supra-congregational level. They themselves continued to come together in Gentile congregations where they could worship using Gentile music and listen and participate in Gentile sermonic forms, constructed in Gentile thought patterns which used Gentile illustrations. The New Testament does not address the homogeneous unit principle directly and thus it is ambiguous. The ideal is to be one in Christ, *at least* on the supra-congregational level. The actual practice for that time and collection of cultures in one place geographically was to grow along homogeneous unit lines. We can recognize the validity of applying the homogeneous unit principle without giving up the hope that in the future there will not be any reason for distinct units to worship separately. We can put into practice what will pragmatically work (with

proper caution against ethnocentrism), at the same time hold onto the ideal of a unified church.

*The effects of one's choice to apply or not to apply the homogeneous unit principle are great.* In just the last twenty years the neighborhoods in which 52 of the 67 Los Angeles County Disciple congregations<sup>20</sup> are located have changed from being almost totally composed of Anglo peoples, to having an ethnic minority population of *at least 30 percent*. That is 78 percent of their congregations which are located in ethnically (and for the most part *culturally*) changing communities. If the percentage were dropped to include neighborhoods with *at least 20 percent* ethnic minorities, we would add nine churches<sup>21</sup> to the list for a total of 61. This would put 91 percent of their 67 congregations in communities which already have significant percentages of culturally non-Anglo homogeneous

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<sup>20</sup> Alhambra, Artesia, Azusa, Baldwin Park, El Monte, Gardena, Glendale (Central and First), La Puente (Del Haven), La Verne (Ramona Ave.), Long Beach (Bixby Knolls, East Side, North, Palo Verde), Los Angeles (All Peoples, Antioch, Cypress Park, Eagle Rock, East 105th St., Faith, Filipino, Gateway, Highland Park, Hollywood-Beverly, McCarty Memorial, Pico-Arlington, Pico-Arlington Korean, Thirtieth St., United, West Adams, Westchester, Wilshire), Lynwood, Mission Hills (Devonshire), Monrovia, Monterey Park (Bella Vista), North Hollywood (First and Little Brown Church), Norwalk, Pasadena, Pico Rivera (Rivera), Pomona, Reseda, San Pedro, Santa Monica (First and Sunset Park), Southgate (First and Hollydale), South Pasadena, Torrance, Whittier (East and First).

<sup>21</sup> Bellflower, Burbank (First and Little White Chapel), Covina, Downey (Memorial), Redondo Beach (South Bay), Sun Valley, Temple City, and Van Nuys (Central).

groups. The results of the 1980 census show that Los Angeles County is over 50 percent ethnic "minorities" and the Anglo population will continue to become a smaller percentage of the whole as we draw closer to the turn of the century. Yet many of the Disciple church leaders, as well as lay people in the congregations, continue to believe these other groups can be made to "be like us" and be integrated into *our* predominantly Anglo churches.

Outside of this homogeneous unit principle as it relates to church growth, assimilationist theories are not as popular as they once were. Second generation *racially* non-Anglo individuals were thought to be choosing the Anglo or Americana culture over their own parent's culture, the culture of their heredity. This may well have been and may continue to be the case for many cultural characteristics. But new evidence suggests that currently numbers of second generation and particularly third generation individuals are returning to some of the cultural distinctiveness their parents and/or grandparents have treasured.<sup>22</sup> If this trend continues Disciples will need to provide for culturally distinct congregations. However, the permanence of this trend is not clear at this time. All denominations will need to watch the trends

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<sup>22</sup>Jerry D. Rose, Peoples: The Ethnic Dimension in Human Relations (Chicago: Rand McNalley, 1976), p. 27.

closely, lest a new group of second and third generation ethnics develop who assimilate well and desire a truly heterogeneous congregation.

Just consider the obvious trends of the seventies. In that decade particularly, pride was developed by cultural minorities concerning their cultural heritage and distinctive life-style traits. Now concepts like "Black is beautiful" and "Chicano power" have made out-of-date much of the melting pot analogy of American social pluralism. It is rapidly being replaced by the analogy of a stew pot or mosaic in which each ingredient or piece is a necessary and desired part of the beautiful whole.

Although America needs some common loyalties and customs (for example, language, commitment to democracy), we are enriched greatly by the cultural distinctives of various homogeneous groups (for example, foods, music, arts in general, dress). It seems to me then, that a good Disciple phrase like "unity in diversity" should be creatively reinterpreted along the lines of the homogeneous unit principle. As an elder in a local congregation once said to me, "Can a Disciple of Christ, early American frontier church be effective with Los Angeles area Hispanics who largely come from a Roman Catholic background?" My answer was "No! We will fail to reach them if we continue to expect them to fit into our Anglo churches, complete with Anglo clergy and Anglo style of music and worship."



There are good, equally Christian responses to the universally recognized accuracy of the empirical facts concerning the homogeneous unit principle. The decision for applying or not applying the principle should be made intelligently and the consequences of the choice should be carefully weighed. If the option is chosen which will continue to seek assimilation of cultural minorities into our existing congregations, then the positive effect will be that the people involved will be strengthened in faith and know they have done well in breaking through barriers to deep personal fellowship. They will also be enriched by the interaction and exposure to one another's culture. The negative effect will be that percentage-wise, few non-Christians from either of the separately homogeneous groups will be attracted to visit regularly enough to hear the Gospel and be converted, and consequently unite with that local church. The church will not be likely to grow significantly.

If the option is chosen which is based on capitalizing on the homogeneous groupings in the city,<sup>23</sup> the direct benefit accruing from intercultural mingling will be sacrificed, and the congregation will need to work hard at avoiding or institutionalizing ethnocentricity. But the church growth potential will be much greater. Evangelism among non-Christians who belong to the group under consideration will produce greater results.

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<sup>23</sup>Some suggestions of how this can be accomplished are given in Chapter Six.

## Chapter III

THE HISTORY OF THE GROWTH AND DECLINE OF THE  
CHRISTIAN CHURCH (DISCIPLES OF CHRIST)  
IN LOS ANGELES COUNTY

The Christian Church (Disciples of Christ) grew from twenty-one members at the beginning of the movement to become one of the leading Christian denominations in the United States today. Although Disciples were growing numerically, so was the population of the country. During the decade 1940-50, for example, while the population of the continental United States increased 15 percent, Disciples churches' membership nationally increased only 4.6 percent. From 1950-1959 the population of the United States went up another 14.7 percent, while Disciples' membership increase was 9.5 percent. Although their churches had been increasing in membership and had doubled their rate of increase in the decade of the 1950s over the one just previous to it, Disciples' rate of growth had been less than that of the country as a whole. Consequently the percentage of their membership in the total population had decreased. Meanwhile the percentage of people who were claiming religious affiliation of some kind had in those two decades increased more rapidly than the population in general, and in 1958 stood at an all-time high of 63 percent of the total population.

### How Disciples were Established in Los Angeles County

How did Disciples establish themselves in Los Angeles County and proceed to grow? *Basically*: the need arose, and they met it! What created the need? Just before their arrival on the scene, in 1860, the population of Los Angeles was less than 10,000.<sup>1</sup> Most of California's population resided in the North. But the lure of Northern California's discovery of gold in 1847 had almost completely diminished. The people who began to arrive in the Sunny Southland were largely from the Northern section of California, plus settlers from the Midwest (many of whose ancestry was Disciple) and from the South immediately following the civil war (1861-1865).

More than anything else, Los Angeles' population increase came as a result of the completion of the Continental Pacific Railway in 1869. When the Union Pacific and the Central Pacific joined at Promontory, Utah on May 10, 1869, the greatest demographic change in the history of the United States (except its initial founding by Europeans) began to take shape. Attention focused on "one of the most romantic and costly achievements of the century and of course tens of thousands at once began to prepare to migrate to the West Coast."<sup>2</sup>

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<sup>1</sup>E. B. Ware, History of the Disciples of Christ in California (Healdsburg, CA: [n.n.], 1916), p. 186.

<sup>2</sup>Clifford A. Cole, The Christian Churches (Disciples of Christ) of Southern California, A History (St. Louis: Christian Board of Publication, 1959), p. 36.

Picture the increase. It had taken Los Angeles over 100 years to draw a population of about 10,000. But upon the railroad's completion, in just 11 years (by 1880) Los Angeles and surrounding counties had a people 201,000 strong (see chart below). That is an increase of 2000 percent in 11 years. It did not take long for Los Angeles to become one of the three most densely populated areas in the United States.

Population for Selected Years, 1890-1980<sup>3</sup>

June 1, 1890	101,454
June 1, 1900	170,298
April 15, 1910	504,131
January 1, 1920	936,455
April 1, 1930	2,208,492
April 1, 1940	2,785,643
April 1, 1950	4,151,687
April 1, 1960	6,042,700
January 1, 1965	6,821,205
January 1, 1966	6,954,350
January 1, 1967	7,032,938
January 1, 1968	7,087,677
January 1, 1969	7,154,845
April 1, 1970	7,040,335
January 1, 1971	7,058,506
February 1, 1972	7,085,380
April 1, 1973	7,096,040
January 1, 1974	7,034,139
January 1, 1975	7,020,772
January 1, 1976	6,994,724
January 1, 1980	7,477,657

In 1980 Los Angeles *city alone* boasted almost 3 million people.

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<sup>3</sup>Los Angeles Times Department of Marketing Research, Los Angeles Market and Media (Los Angeles: Los Angeles Times, 1977), p. 62.

Los Angeles had a tremendous need. Someone needed to bring the church, some denomination, to these newly migrated people. Their spiritual needs were as crucial in Los Angeles as they had been in other places---possibly more so. Consider the grief of moving family and belongings to a strange undeveloped area. Surely the church could mean much to these diversified and notably lonely, uprooted people.

While this need was in the progress of forming, Disciples had already moved to meet it. B. F. Standerfer had come to Northern California in the early 1860s. In 1870 he came to Downey City in Southern California, and was instrumental in starting the First Christian Church (Disciples of Christ) congregation in that city. In 1873 Henry Thomas, who had come from Texas, arrived in Los Angeles and held an evangelistic meeting at a place known then as Gallitin, not far from Downey City. Thomas was noted as an effective evangelist prior to his arrival here, and this meeting resulted in forty additions, all of whom united with the small Downey congregation. Where else could they have united? Downey was for a time a sort of Jerusalem to the Disciples in this section of the Southland.

Then in July of 1874, G. W. Linton and W. J. A. Smith, along with their wives, held a conference and agreed to conduct a canvass of Los Angeles City in efforts to locate and identify Disciples. At this time Los Angeles was a town of

about 10,000 people. They were able to identify twenty-three Disciples. Three months later fourteen of these Disciples met at the county court house and the following Sunday they set up a Bible school involving thirty pupils and teachers. After church school they celebrated communion, and the preaching of the word, in true Disciple fashion. On February 28, 1875 they covenanted to form a congregation. It boasted twenty-six charter members. Its first two ministers were J. C. Hay (1876) and B. F. Coulter (1877). When Dr. Carroll Kendrick came to Downey from the Bay area in 1879, B. F. Coulter cooperated with him in preaching and planting new churches.

A. S. Smither has noted, "With the Disciples of Christ the Great Commission constitutes the marching orders of the Church."<sup>4</sup> And he was around to know about it first hand. Disciples have believed and manifested their belief that spreading the Gospel was one of the primary purposes of the church. Hear Smither again, "Our beginnings in this land toward the sundown sea came in the evangelistic meetings, for as a people we have ever been an evangelistic people. *The day we cease to be evangelistic we shall begin to die.*"<sup>5</sup> (Emphasis mine.) It was much easier to be evangelistic then than currently, in part because Disciples had practical agreement as

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<sup>4</sup>A. C. Smither, Christian Churches of Southern California: Golden Jubilee ([n. p.],[n. n.], 1938), pp. 22-3.

<sup>5</sup>Ibid.

to matters of faith. According to Smither:

With practical unanimity we have accepted the doctrines common to evangelical Christianity. Our people as a body have never questioned the fatherhood of God, the divine-Sonship of Jesus Christ, his virgin birth and resurrection from the dead, the inspiration of the scriptures, ordinances of the church or the comforting doctrine of the immortality of the soul.<sup>6</sup>

This evangelical zeal expressed itself in differing methodologies: (1) individual preaching of the word, (2) two by two witnessing, (3) single congregations establishing others, and (4) groupings of congregations cooperating to establish new churches. This last method became most fruitful and found expression in what we knew then as the "camp meeting." The camp meeting, as its name reveals, was an evangelistic, revival-type gathering of a core-group of confessing Christians and preachers, with services conducted in tents over a period of a week or even two, toward the desired end of reactivating the once-churched and converting the unsaved. Downey and El Monte Christian Churches are examples of just such early efforts.

The results were phenomenal! In the thirty-five years from 1880 to 1915, Southern California Disciples outgrew and outgave the Disciples churches established in the northern portion of the state. The 1915 yearbook records:<sup>7</sup>

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<sup>6</sup>Ibid., p. 23.

<sup>7</sup>Ware, p. 186 (except my percentage calculation of missions giving).

	<u>North</u>	<u>South</u>
Churches	64	55
Membership	10,140	16,827
Spent Locally	\$99,433	\$119,772
Spent Missions	\$13,048	\$ 24,158
% to Missions	13%	20%

Not only were they rapidly establishing churches, but they were (on the average) holding more members per church. In addition they gave nearly twice what the northern churches did to missions (even percentage-wise). These were not churches turned inward, focused only on their own individual growth and the beautification/expansion of their facilities, but committed Christians, for the most part, well disciplined in *missionary-type outreach*. So strong were the Disciples in the Southland by 1915, that Ware suggests, "We are perhaps at this time the most compact and aggressive religious force in Southern California"<sup>8</sup>

#### Some Critical Issues in Disciple Growth and Decline

From this great beginning Disciples in the Southland continued to flourish, establishing churches all over the area, and building the strength of many of those churches established earlier. This growth continued on into the decade of the 1950s, a decade, as Cole has noted, which ". . .witnessed

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<sup>8</sup>Ibid., pp. 192-3.



the greatest era of church establishment and building."<sup>9</sup>

It was over as quickly as it had begun! Only one church has been established since that time, viz. First Christian Church Upland, which is in San Bernardino County. For over twenty years Disciples have ceased to establish new congregations in the Southland, though the population continues to swell. In the same general time frame, through the decades of the 1960s and especially the 1970s, Disciples lost many congregations, and all but a few are steadily declining in membership. I present four factors in their growth and decline: church establishment, local leadership, church location, and evangelism.

Church establishment. Church establishment with an eye to the future was certainly the single most effective cause for Disciples' growth. With the rapid pace for establishment of new congregations one might expect a few to fold. But as of 1959, when for all practical purposes Disciples ceased employing this method of growth, nearly one-third of their congregations were no more. Of the 170 churches Disciples had established in the Southland, about sixty have perished. In Los Angeles city alone twenty congregations, each once hoping for a bright and prosperous future, closed their doors. Of course, Disciple efforts were not a total loss. To be sure many

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<sup>9</sup>Cole, p. 158.

people were won to Christ during those congregation's viable years. Whatever properties they had accumulated did pass into the hands of other Christian denominations (for the most part). Further, most of the people who had remained loyal to their congregation to the end transferred into other neighboring Disciple churches. Yet what a waste!

No one could have foreseen the religious, sociological and ethnic changes of the force that Los Angeles County has experienced. We still cannot accurately predict the future, though we have better tools than our predecessors did. But had these congregations planned their dissolution long before the inevitable befell them, Disciples would have retained many churches. For example, they could have started some ethnic minority congregations in some of those church buildings. There were too many churches established without sufficient thought to the future. This has paved the way for many disappointed Christians as well as dissipated churches. Even so, it was faith in the future and the zeal of their forerunners which has given Disciples whatever strength they still retain. Too cautious a beginning in Los Angeles might have left them even farther behind the city's tremendous growth, which continues even now to pass them by.

Local leadership. In the earliest days at least, of any one congregation, the leadership was relatively strong. How else can one draw a congregation to *gather*? The preachers

and specialized evangelists held a grand vision of the Great Commission. Their zeal and competent leadership engendered great faith and arduous service by those with whom they worked. In these early days, say before the turn of the century, it was common for the initiating preacher to become the congregation's first minister, at least for a year or so. But longer term suitable leadership was not available in the Southland yet. They had no local Disciple college turning out men and women equipped to lead in ministry. Consequently Disciple churches' first ministers were immigrants. They were ministers who had come from outside the state. With scarcely an exception they had come to California from across the Rockies. "They had come on their own volition seeking pulpits or to do evangelistic work, or were called from the Middle West or Eastern Seaboard by churches in search of leadership."<sup>10</sup> The positive side of this is that many who did come had once held places of prominence in the Disciple church. Others came to retire.

Previous visits to California, the climate, the desire to spend their later years among former friends and with relatives who had come West and various other causes led them to find homes in the Enchanted Land.<sup>11</sup>

But these were *all* baby churches in need of every bit of nurture and strength they could draw upon. The demand outgrew the supply.

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<sup>10</sup>Ibid., p. 171.

<sup>11</sup>Ibid., p. 172.

Not until the 1920s, with the founding of Chapman College, did young people begin to enter Bible college with the local ministry as a goal. As Cole notes:

Soon there were available men who were the product of the local and indigenous Christian College and who had the background of their native California with its western characteristics. As a matter of fact, by the middle of the century a large percentage of the Christian churches was led by men who had been reared on the West Coast.<sup>12</sup>

But they were not notably more effective than their immigrant counterparts. It was lamentable then, and remains so today, that the pastoral tenures were and are of such short duration. There were many exceptions to be sure, but the longer term commitment was not present for the majority of struggling churches. When the congregation's parish was growing up around it, not much professional expertise was required in order for the church to grow. But as evangelism and church growth became more difficult, vastly increased efforts and visions became mandatory for survival. This qualified leadership was not there.

Church location. Noting that Disciples grew primarily as a result of the population surge in the mission field, church location was one of the most critical factors in determining the future of any one congregation. For the most part, they chose well by locating in heavily (or soon to be) populated

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<sup>12</sup>Ibid., p. 171.

areas, with high visibility and easy access. When that was not done or the parish changed to a great degree sociologically, economically, and/or culturally, it has meant decline and often death to many of their congregations. Because Disciples established *all* of their churches over twenty years ago, the existing ones are often located in communities which can no longer support an Anglo congregation with an Anglo pastor. Disciples have not begun enough cultural minority churches; and where the population is booming they have no churches.

Evangelism. Disciples grew in Southern California because of a tremendously evangelical stance. When their earliest leaders encountered the swelling population of Los Angeles and recognized the people as almost totally unchurched, they instinctively knew their purpose---evangelism! Their growth ". . .was a matter of the voluntary efforts of a few missionary minded evangelists of a nearby section of a great state. . . ." who answered ". . .what seemed to them to be a worthy challenge to proclaim the plea of the Church they loved."<sup>13</sup> The method of the evangelists led to church establishment. To classify church establishment as *pure* evangelism would be an error. For the most part, in the earliest years Disciples were providing convenient church homes for uprooted people who had already heard and responded positively to the Gospel message. Yet even

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<sup>13</sup>Ibid., p. 41.

in these first years, revival of individual's one-time conversion, and the initial conversion of many others, played a major role. In subsequent years (say post 1915), individual conversion had a proportionately greater effect on their church rolls, and the spirits of the congregations as well. By this time Disciples were converting the youth (who had been reared on the West Coast) through Sunday Schools and Pastor's classes.

In the history of the United States there has never been a greater population shift, and growth by births than in the two decades between 1940-1960 in Southern California. The 1950 census reports Southern California having had a population of 5,864,457. That is an increase over 1940 of 2,023,993. And seventy-one percent of these Southlanders lived in Los Angeles County. As Cole writes:

The increase of that decade was larger than the entire population of Kansas or Nebraska and the entire population was greater than the combined population of those two states plus that of Oklahoma. These typical states had more than eleven hundred fifty Christian Churches, whereas Southern California had but 152 at that time. . .

By no means do these new citizens locate in the already constituted large cities; they find habitation in new communities which grow up "overnight." Great shopping centers are provided by the sub-dividers, new modern schools are ready for their children, but in most cases there are few if any churches and Sunday Schools.<sup>14</sup>

It is lamentable that Disciples were dissuaded from their effective track record in church establishment during the potentially most profitable years of the mid 1950s to the present.

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<sup>14</sup>Ibid., pp. 158-9.

During the same time period the Southern California Evangelistic Association (which is the independent Christian Church organization which establishes new churches) assisted 87 new congregations from Santa Barbara to San Diego to get their beginnings. But when Disciples stopped growing by church establishment, they stopped growing! In almost every case their congregations have not made the admittedly difficult transition from growing by establishing new churches in a growing community, to growing by effective *evangelism/revival* of the unchurched at their doorstep.

## Chapter IV

### POTENTIAL FOR CHURCH GROWTH IN LOS ANGELES COUNTY

The potential for church growth in Los Angeles County is good. But capitalizing on that potential is going to require a great deal of wisely applied effort on the part of Disciple professional and lay leadership. I have divided this chapter into three sections. First, I will delineate some of Los Angeles County's unique characteristics of a general nature which will impact the potential for church growth. Much of this information is obtained through the reports of the 1980 census. Individual churches would find this information very helpful in a more detailed study of their own precise geographical area. It can be purchased from the Department of Regional Planning of the County of Los Angeles for \$47; less for only certain cities. In the second section I will draw pictures of unchurched people in the United States as a whole. These unchurched people are the most likely audience for Disciple evangelism. In the third section I will set forth the religious attitudes and beliefs of people in the United States as a whole. I must treat the nation as a whole because this is how the polls were conducted. This section will include giving detailed attention to why many "conservative" churches are still growing while "liberal" churches are declining. Disciples are placed in the "liberal" category by



most church leaders.

### Characterization of Los Angeles County<sup>1</sup>

Geography and climate. Los Angeles and Orange counties include 105 geographically, economically and sociologically interrelated cities. The two counties together are comparable in size to states like Connecticut alone or Delaware and Rhode Island combined. They cover 4,842 square miles of coastal plain stretching along more than one hundred miles of Pacific coastline. They are bounded on the north by Kern County, on the east by San Bernardino and Riverside counties, on the south by the Pacific Ocean and San Diego County and on the west by the Pacific Ocean and Ventura County.

The coastal daily temperature range is about fifteen degrees in the summer and twenty degrees in the winter. A daily range inland during the summer and winter months is about twenty degrees. The climate is essentially semi-arid. Most of

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<sup>1</sup>Los Angeles Times Department of Marketing Research, Los Angeles Market and Media (Los Angeles: Los Angeles Times, 1977), pp. 1-68. Los Angeles Times Department of Marketing Research, In Perspective: The Los Angeles Marketing Area, A Market Profile (Los Angeles: Los Angeles Times, 1980), pp. 1-48. Most of this section's information comes from these two books. Much of the information applies to both Los Angeles and Orange counties because these two counties are considered together as the Los Angeles Marketing Area. There is sometimes no independent information on Los Angeles County offered. When there is I have used it and so indicated.

the rain falls during the winter months.

Population. Population figures in the two county area have risen rapidly, from 4.4 million in 1950, to 6.7 million in 1960 and to 8.5 million in 1970. In the decade of the 1960s, the area had a net *increase* of 1.7 million persons. This is 18.6 percent more than the *total* population of the city of Houston in 1976. The total population of Los Angeles County alone was 7,477,657 in 1980. Most of the population is located along the coastal plain and in the valleys.

Strength and economics. When considered strictly from the perspective of the sheer masses of people, the two counties in 1976 accounted for 40.6 percent of California State's total population, and 31.8 percent of the three West Coast states' totals combined. To truly understand the critical attention this area demands from Disciple leadership one needs to realize that Los Angeles and Orange counties together are home to *26.9 percent* of the entire population of all seven western states combined (California, Oregon, Washington, Arizona, Idaho, Nevada, and Utah).

Regarding the potential stewardship of financial resources, the Los Angeles and Orange counties area (hereafter referred to as Los Angeles area), if it were a separate country would rank 16th among the nations of the world in value of its gross output. Its \$72.3 billion gross "national" product would rank just after Australia and ahead of East Germany and

Mexico. Its sheer size, its inherent vitality and healthy economic and employment base make it more like a nation than simply two counties in a state. The median family income was \$21,804 in 1980 and the inflation factor has averaged 8 percent during the decade of the seventies as far as this median family income goes. The inflation factor was lower than 8 percent in the early part of the decade and around 10 percent during the latter part of the decade. Seven out of every ten families area-wide have an income higher than \$15,000.

Education. The public and private school systems in the Los Angeles area had a total enrollment (kindergarten through twelfth grades) of 1,859,656 students in 1976. This is 21.1 percent of the counties' population in the mandatory school system. An additional 70,400 children were provided special education programs. The Los Angeles area has 94 degree granting colleges and universities with an enrollment of 691,595. This is an additional 7.86 percent of the total population in private and public colleges, universities, business-correspondance-vocational schools. This means 29 percent of the population for the two counties are in school!

The distribution of persons age 25 and over (in Los Angeles County alone) by years of school completed as of 1970 is: less than 4 years high school 38 percent, 4 years high school 32.7 percent, 1-3 years college 16.6 percent, 4 years

college or more 12.7 percent. The median school years completed was 12.4

Labor and employment. The number of people entering the labor force in the two county area has increased nearly four times as fast as the population since 1970. This is largely due to the increased entry into the job market of women and teenagers and young men no longer facing military draft. In terms of employment, education is the leading industry in the state of California with 759,900 workers employed in 1976. This is 9.4 percent of the state's total number of employed persons. In the Los Angeles area, the distribution of employed persons age 16 and over by type of occupation in 1970 is: professional, technical 17.1 percent; managerial, administration 9.2 percent; clerical 21.2 percent; sales 7.8 percent; craftspeople, forepeople and operative 25.7 percent; all other 19 percent.

Age and marital status. The Los Angeles area is home to a well balanced age-range population. Of those over 14 years old most are married. There is, however, a very large percentage of singles in Los Angeles County.

<u>Age in 1980 Both Counties</u>		<u>Distribution of Men and Women Over 14 years old by Marital Status in 1970 (LA County alone)</u>		
			<u>Men</u>	<u>Women</u>
0-14	22.3%			
15-29	25.9%	Married	60.7%	54.2%
30-44	22.5%	Widowed	2.6%	12.0%
45-54	10.7%	Divorced	5.3%	8.0%
55-64	9.0%	Separated	2.4%	3.6%
65+	9.6%	Never Married	29.4%	22.2%

Leisure and recreation. The state of California is the leisure capital of the world. It is home to nearly 10 percent of the United States' recreational vehicle parks. Los Angeles and Orange counties particularly being a unique climate area, it offers ample opportunities to be drawn away from church on the weekends. Not only is the area different from other urban areas because of the close proximity of mountains, the ocean and the desert. It is also unique in the abundance and variety of public parks and recreation areas. Within this one area there are almost 1,700 parks which cover a total of three-quarters of a million acres of land. In addition to what we call *nature's* beckoning, the area is both the sports and amusement capital of the world. In 1976 the area reported over 16 million paid admissions for major spectator sporting events. The major amusement centers (like Disneyland, Knott's Berry Farm, Magic Mountain, Marineland, etc.) drew 30 million paid visitors in 1976. More importantly, more than two-thirds of all Los Angeles and Orange counties' households visited one or more of the attractions (including those in Palm Springs and San Diego) in one year's time. Three-fourths of these families visit such leisure attractions whenever they choose rather than going only at particular times or on special occasions. A number of these families visit such amusement centers more than once a year.

Travel/mobility. There are more cars registered in Los Angeles and Orange counties than in any of forty-three individual states. No other area in the country has as many total passenger cars, and only seven states can claim more. It is not surprising then that California led the nation in number of licensed drivers with 14 million in 1976. One out of every ten motorists in the United States is a California driver. The Los Angeles area had 5,674,000 licensed drivers in 1976, 40.6 percent of California's total and 4.2 percent of the nation's total.

Time rather than distance is the criterion in the area, and mobility is an outstanding characteristic of the people who live in this area. They have the most extensive freeway system in the world. In a survey conducted in 1977 it was estimated that 56.4 percent of all the households accumulate in excess of 15,000 miles during a year's time. People in this area are willing to drive farther to a church to which they are genuinely attracted.

Church involvement. When the Pilgrims landed on Plymouth Rock, the first building erected was a church at the center of town. When settlers first came to the Southland they probably built a saloon first. With all of the above characteristics taken into account, it is no wonder that this is the most unchurched area in the nation. California, which is the most populous state in the nation, has the dubious

distinction of being home to the single largest concentration of the unchurched. Forty-seven of its fifty-eight counties (81 percent) are dominantly unchurched. The Los Angeles area has one of the highest concentrations of unchurched people in the nation. So the potential for church growth is high, *if* Disciples can reach these people with a Gospel which is culturally relevant and individually attractive.

### Characterization of the Unchurched American

Our second section of characterizing the potential for church growth in Los Angeles County is one in which I will draw pictures of typical unchurched Americans. The unchurched are the most likely audience to respond to Disciple evangelism. The source of this characterization comes from many independent studies. I define a person as unchurched if they are not a member of a church, and have not attended a church service (be it worship or educational in type, but not counting funerals, weddings and the like) in the last two years. There are 80 million unchurched people nationwide, which is 40 percent of the population. In part these statistics will be misleading since not *all* unchurched people are non-believers. There are some who are secret believers or even strongly committed Christians who worship through the electronic media. Countless others of the church people are not truly believers in faith or life commitment, but only in church membership and/or

attendance. However, the unchurched statistics *do* give us a handle on the group as a whole which I believe is relatively accurate in showing us who it is we are trying to reach with the Gospel.

Except for the past twenty-five years of the United States' 200 year history, more people have been outside than inside the church.<sup>2</sup> The current record is better; however, of this nation's 40 percent unchurched population today the highest percentage of them are in the Southwest portion of the country. As I noted under the church involvement aspect of characterizing Los Angeles County, 81 percent of California's counties are dominantly unchurched (47 of 58). Los Angeles County has the second largest concentration of unchurched people in the nation.<sup>3</sup>

Who are these unchurched people? Generally, they are *younger* people (under 35 years of age). *Males* outnumber females. There are more *single* unchurched people than married individuals. Typically the unchurched have *fewer children* than the churchd. The unchurched are much *less rooted* than the churchd, i.e. 38 percent have lived in their present community under five years compared to only 18 percent of the churchd who are that mobile.

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<sup>2</sup>J. Russell Haley, The Unchurched: Who Are They and Why They Stay Away (San Francisco: Harper & Row, 1980), p. 6.

<sup>3</sup>Ibid., pp. 41-2.



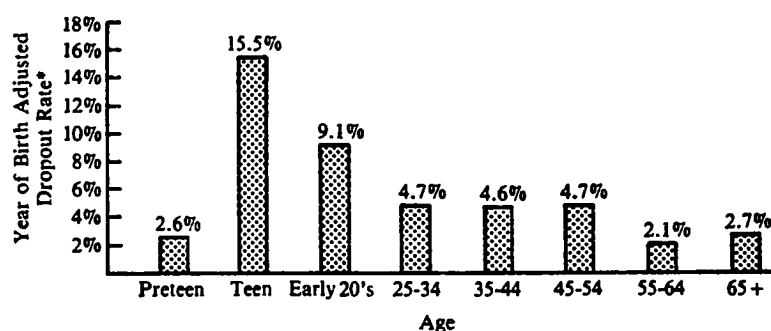
The unchurched are *not people who have never been a part of the church*. The prominent church growth sociologist David A. Roozen observes, "Over 90% of currently unchurched adult Americans were at least marginally involved in the life of a religious community at some point in their life, and nearly 60 percent were only weekly attenders of worship services or religious education classes."<sup>4</sup> With a 90 percent overlap of unchurched and dropouts like this, we may safely presume almost the entire nation was at some point in their life churched, and then withdrew. When Roozen studied this dropout pattern over people's life spans he found that 46 percent of all Americans drop out of religious participation for at least two years.<sup>5</sup> The highest proportion of church dropouts do so in their teens and early twenties when (1) parental influence is diminishing, and (2) the church typically has little of interest or relevance to offer in comparison to a youth oriented culture:

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<sup>4</sup>David A. Roozen, "Church Dropouts: Changing Patterns of Disengagement and Re-entry," Review of Religious Research, 21:4 Supplement (1980), 427.

<sup>5</sup>Ibid., p. 435.

DROPOUT RATE BY AGE



\*(Number who dropped out at a given age divided by number in total sample who were at least that age) times 100.

SOURCE: David A. Roozen, "Church Dropouts: Changing Patterns of Disengagement and Re-entry," Review of Religious Research, 21:4 Supplement (1980), 435.

Age itself is apparently not the determinant factor in church disengagement. The *cohort effect* (the impact of having been socialized at a certain time in cultural history) and the *period effect* (the influence of social factors in a broad historical period) are more determinative than is age itself.<sup>6</sup> We are all partially predisposed to our choice of life style patterns based on the cultural milieu within which we formed our basic world views. The last twenty years have been a unique cultural milieu for a group crucial to the future of the church. During the mid-1980s *the majority of all adults* in this nation

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<sup>6</sup>C. Ray Wingrove and Jon P. Alston, "Cohort Analysis of Church Attendance, 1939-1969," Social Forces, 53: (1954), 324-31.

will be individuals 20-34 years old who formed their views of institutions generally and particularly of religion and the church in the sixties and seventies. They came away disillusioned with the ability of many traditional institutions to cope effectively with rapid, social change. Specifically the mainline liberal churches lost their ability to interpret the Gospel as providing ultimate meaning, especially within the circumstances of that period.

But how about the numbers of people who make denominational *changes* in church membership? Which group of churches is reaping the benefits here?

SWITCHING AMONG MAINLINERS AND CONSERVATIVES							
Father's Denomination	N	Stayed	Switched Mainline	Switched Conserv.	Switched to R.C.	Dropped Out	Totals
MAINLINERS	667	74%	16%	3%	2%	5%	100%
Anglican	219	68	16	4	4	8	100
Lutheran	61	76	18	3	0	3	100
Presbyterian	74	51	31 <sup>a</sup>	9	5	4	100
United Church	313	83	12	2	1	2	100
CONSERVATIVES	139	63	27	7	2	1	100
Baptists	81	54	37	5	2	2	100
Others	58	74	12	8	3	3	100

Chi-square = 96.7;  $p < .001$

<sup>a</sup>Reflects partial merger with the United Church in 1925.

SOURCE: Reginald W. Bibby, "Why Conservative Churches Really Are Growing: Kelley Revisited," Journal for the Scientific Study of Religion, 17 (1978), 129-37.

Reginald Bibby's findings show that *proportionately*, liberal (mainline) churches lose only 3 percent of their members to conservative churches while 27 percent of conservative members affiliate with mainline groups. But when one considers the differences in size of church rolls between the two groups it is apparent conservative churches are gaining many more actual members than they are losing. As Bibby writes:

For example, if the Pentecostals (pop. 220,000) could gain even 3% of the Anglicans (representing 75,000 additions from the 2.5 million Anglican affiliate pool), they could lose the forementioned 27% of their affiliates (representing 59,400 losses from a 220,000 pool) and still show a net gain of over 15,000 people.<sup>7</sup>

So although for the time being conservative churches are attracting higher sheer numbers away to themselves, when the two groups get more on a parity in size (should the present trends continue), then the proportions would favor the liberal (mainline) churches.

Still, conservative churches are attracting more of the *unchurched* people. Three of the most important factors in this ability are conservative church members' *higher birth rate*, *ability to socialize their children*, and *participation levels*. Conservative members have larger families than do liberal church members.<sup>8</sup> But even within the conservative groups, the zero population emphasis of the late sixties and seventies is having

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<sup>7</sup>Reginald W. Bibby, "Why Conservative Churches Really Are Growing: Kelley Revisited," Journal for the Scientific Study of Religion, 17 (1978), 129-37.

<sup>8</sup>Ibid., p. 134.

its effect. Even with all the immigration into the Southland, Los Angeles and Orange counties only had a 3.4 percent population increase in 1975.<sup>9</sup> So conservative churches will not be able to depend wholly on growing their own new converts if they are to continue to grow in membership. More important than birth rates is conservative churches' ability to educate or socialize their children in the faith and doctrine of the church, which later results in the second generation's higher level participation in the life and program of the church. Furthermore, when adult unchurched/dropouts do return to church membership and attendance, they are much more likely to be very active if they switched to, or were previously a part of, a conservative church. Notes Bibby,

Of considerable importance is the fact that even though 27% of the Conservatives have switched over to the Mainline groups, only 23% of these are presently weekly attenders. In contrast, 60% of the Mainliners who moved into Conservative groups attend weekly.<sup>10</sup>

This is evidence that the conservative churches are stronger per capita in regards to the commitment of their members to the organization, something Dean Kelley had predicted with his ideal types (see discussion of these ideal types below). Because their members are more committed, evangelical reproduction by the members is more likely in conservative churches than in liberal ones.

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<sup>9</sup>Los Angeles Times, In Perspective, p. 3.

<sup>10</sup>Bibby, p. 135.

Noting the age when church dropouts are likely to disengage (teens and young adults) along with the socialization and participation facts, one realizes that *inculturation of children and early teens* is critical to the future of the church. It is no small factor in their growth over liberal churches that conservative churches have done this well.

### Characterization of People's Religious Beliefs Nationwide

In this section I will characterize people's religious beliefs nationwide with two questions in mind. First, what do the characterizations show the potential for church growth to be? Second, what are the implications for conservative and liberal churches?

Potential for church growth is great. A study of religious attitudes and beliefs across the country reveals that the American people are still quite religious. A Gallup poll shows that nationwide among both sexes, and all ages, occupations and educational backgrounds, the average was 94 percent who "believe in God or a universal spirit," and 69 percent who "believe in life after death." Nationwide 40 percent of adults attended church during a given week (in 1975), but only 29 percent did in the West!<sup>11</sup>

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<sup>11</sup>The Gallup Opinion Index, Religion in America: 1976, Report Number 130, 1976.

Weekly Church Attendance

National average: 40%

## Sex:

Male	35%
Female	45%

## Age:

21-29	30%
30-49	41%
50+	46%

Weekly Church Attendance

## Education:

College	40%
High School	39%
Grade School	43%

## Region:

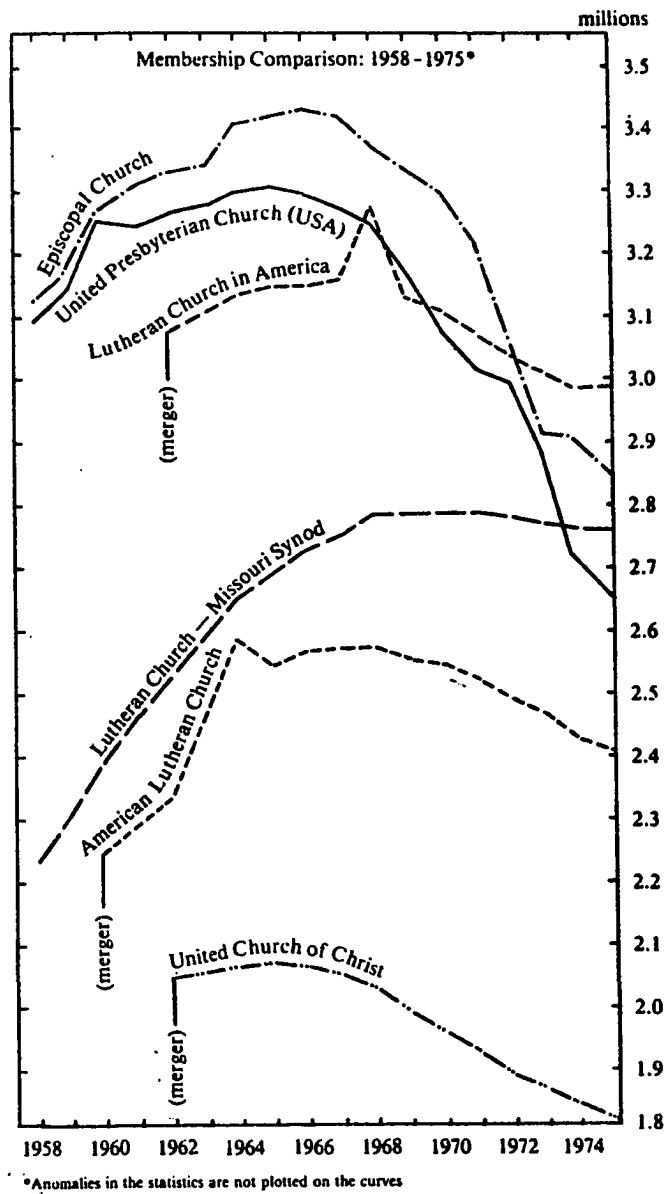
East	40%
Midwest	44%
South	43%
West	29%

At least nationwide, church membership and attendance is not down more than 10 percent. But Disciples of Christ nationwide have lost over 50 percent of their members. They are not alone. Most liberal denominations have lost huge percentages of their members over the last twenty years. During the same time period, within precisely the same sociological and religious environment, many "conservative"<sup>12</sup> churches were and are growing rapidly. It is crucial to my assessment of Disciple church growth potential to ask why the liberals are declining and the conservatives are growing. Dean M. Kelley shows the rate of decline for the liberal churches and the rate of growth for the conservative churches:<sup>13</sup>

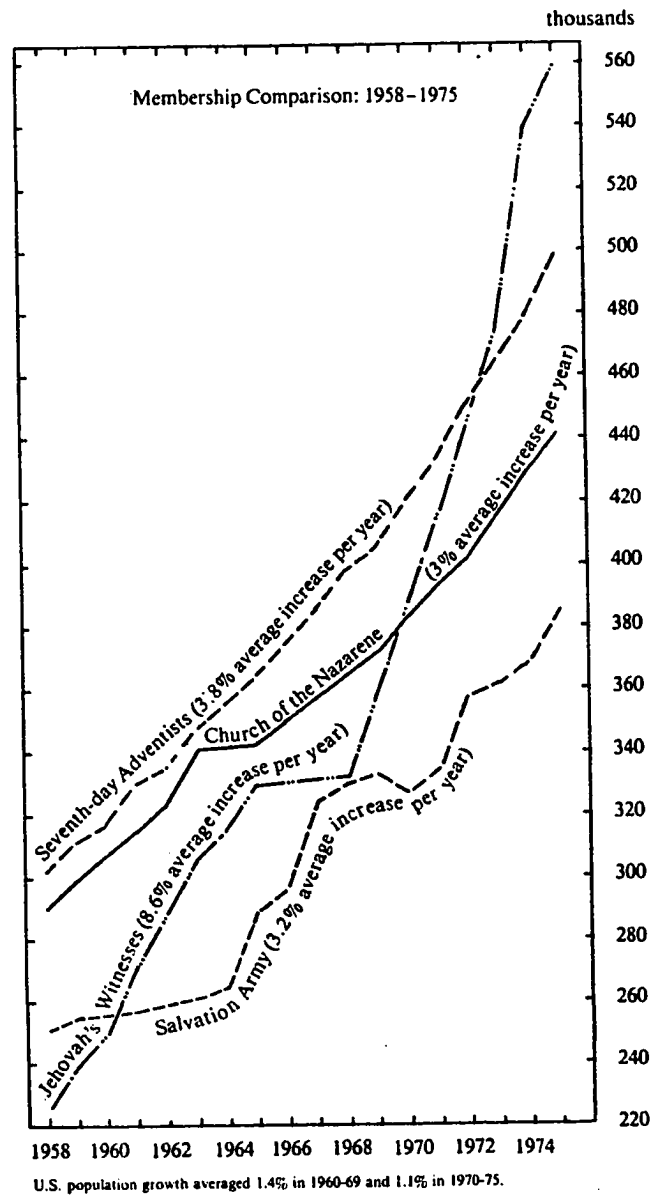
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<sup>12</sup>Conservative here applies to "rigidness of belief" as characterized by Kelley in his theory to follow. It is not to be confused with the meaning of conservative as "having historically orthodox beliefs."

<sup>13</sup>Dean M. Kelley, Why Conservative Churches Are Growing (New York: Harper & Row, 1977), pp. 23-4.







My survey of Disciple lay people in Los Angeles County (described on pp. 79-81 below), shows that there is a widespread belief among conservative Disciples that their decline is largely due to the fact that they have shifted their objectives from centering around "winning souls for Christ" to political-social action. Others believe they are neglecting spiritual things, and are becoming too secular in their theology. I believe both critiques are partially true. But the facts appear to suggest a reason for their decline *more basic* than emphasis on personal evangelism or the manner in which one expresses his or her spirituality.

#### Implications for conservative and liberal churches.

Dean M. Kelley proposes a comparison between *ideal types* of churches. One set of churches he labels "conservative." By that he means they are strong in *group* effectiveness, i.e. their characteristics are conducive to group strength and power. The other set of churches he labels "liberal." By that he means that they are weak in group effectiveness. He defines group effectiveness by the group's cohesiveness, vitality, and ability to accomplish its stated function. Dean Hoge and David Roozen came up with a similar grouping of denominations. They do not use the terms "conservative" and "liberal" to refer to their groups but their *characteristics* are very similar to Kelley's:

We found that in recent decades denominations which strongly emphasized local evangelism, maintained a distinctive life-style and morality apart from mainstream culture, maintained a unitary set of beliefs, and de-emphasized social action and ecumenism were the ones that grew. We also tested two other characteristics but found them weak---strength of ethnic identity and congregational versus centralized polity.

Denominations could be seen as arrayed on a single overall axis, with "conservative-disciplined-distinctive from culture" at one pole and "liberal-pluralistic-culture affirming" at the other. Those near the first pole have grown, while those near the second have declined.<sup>14</sup>

I will use the terms "conservative" and "liberal" to refer to these ideal types because they do most closely resemble theologically conservative and liberal churches.

I begin by characterizing an *ideal type conservative church* in Kelley's terms.<sup>15</sup> The characterization and resultant comparison will be of three dimensions which are applicable and useful for describing any organization, viz. goals, controls and communication. *First*, the members in an ideal type conservative church are completely committed to the church's *goals*. Members are so devoted to the church's beliefs and therefore goals that they are willing to suffer persecution, to sacrifice status, possessions, safety, and even life itself. They identify their personal goals with the goals of the church. This gives the church its social solidarity and strength.

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<sup>14</sup>Dean Hoge and David Roozen, "Some Sociological Conclusions About Church Trends," in Dean Hoge and David Roozen (eds.) Understanding Church Growth and Decline, 1950-1978 (New York: Pilgrim Press, 1979), 323-4.

<sup>15</sup>Kelley, pp. 57-99.

its ability to withstand all attacks from without and quell betrayal from within. The members are not only committed to the goals, but they tend to show a kind of *absolutism* about those objectives, goals and life explanations. They feel that they have all the truth and that other people's claims are hardly worth considering, unless of course listening to their talk would get a member an audience for the church's claims. Not only is their truth the only interpretation of life's purpose, but it explains everything else as well. As Kelley characterizes this absolutism:

No significant areas of ignorance, ambiguity, or questioning are admitted, and certainly no error. It is a closed system, perfect and complete, sufficient for all purposes, needing no revision and permitting none. It is usually promulgated by a charismatic founder or prophet (Menno Simons, John Wesley, Joseph Smith, George Fox, Charles T. Russell and "Judge" Rutherford, Elijah Muhammed, etc.) as the authoritative teaching of Truth for all time and becomes the unchanging standard to which all followers must adhere with uncritical and unreflective tenacity.<sup>16</sup>

*Second*, the controls of the ideal type conservative church are rigid and tight. Members willingly and fully submit themselves to the *discipline* of the church. Any sanction will be endured in order to keep from being excommunicated. The discipline is strict because of the need for *conformity*. All members must think and act alike. Any deviation from the norm is punished. Defectors are ostracized. There is often a common mode of dress and/or speech. The church is

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<sup>16</sup>Ibid., p. 79.

separated and seen as distinctively different from all other churches and groups.

*Third*, the ideal type conservative church communicates itself (i.e. its goals, beliefs, discipline, polity) with *missionary zeal*. Each member believes the importance of bringing others to the knowledge of the truth is so great that he or she will not be silenced. Yet the internal language and symbols used are highly stylized and cryptic. These two aspects of the church's missionary zeal make for a group of *fanatics*. The members refuse to hear views other than ones acceptable to the church. They are constantly warned against contamination by the world's sinful people.

I conclude this characterization of the ideal type conservative church in relation to its goals, controls and communication by observing Kelley's description of some examples within existing conservative churches:

They often refuse to recognize the validity of other churches' teachings, ordinations, sacraments. They observe unusual rituals and peculiar dietary customs, such as foot-washing and vegetarianism among Seventh-Day Adventists, abstention from stimulants among Mormons. They disregard the "decent opinions of mankind" by persisting in irrational behavior, such as the Jehovah's Witnesses' refusal of blood transfusions. They try to impose uniformity of belief and practice among members by censorship, heresy trials, and the like. For instance, the Southern Baptist Convention recently ordered the Boardman Press---its publishing house---to withdraw a biblical commentary which the Convention deemed too liberal; the President of the Lutheran Church-Missouri Synod, J. A. O. Preuss, undertook a personal investigation of Concordia Seminary to discover any faculty members whose teaching was not compatible with the faith of the church; the

Salvation Army (in England) has expelled Major Fred Brown for publishing religious writings without first clearing them with his superiors.<sup>17</sup>

I turn now to a characterization of the ideal type liberal church in Kelley's terms. Professor George R. LaNoue Jr., of Johns Hopkins University, has independently done a comparison of conservative and liberal *branches* of several denominational *families*.<sup>18</sup> The liberal churches are aligned better with the social and demographic trends of the population. But in every case LaNoue studied, the conservative congregations of the denominational family were growing proportionately faster than were the liberal ones.

Liberal churches tend to be more urbanized and cosmopolitan. The members are more affluent and mobile than their conservative counterparts. The educational level of liberal church members is higher than conservatives'. Furthermore, their greater tolerance of differing points of view would seem to make them more attractive to a wider range of the population. Hoge and Roozen in describing changes in national attitudes, have observed:

They include the areas of sex behavior, abortion, ideal family size, civil liberties, marijuana legalization, and political party identification. In every instance the attitude trends are in the direction of individualism, personal freedom, and tolerance of diversity.<sup>19</sup>

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<sup>17</sup>Ibid., p. 79.

<sup>18</sup>Ibid., p. 26.

<sup>19</sup>Hoge and Roozen.

Why is it that despite the fact that national trends seem to favor liberal churches, they continue to decline while conservative churches tend to keep growing? The answer lies in the relative weak group effectiveness of the liberal church.

Let us now characterize the ideal type liberal church, using Kelley's terms, in relation to the same three dimensions of effectiveness used for the conservative church, viz. goals, controls and communication. *First*, in relation to their beliefs and goals, liberal church members are proponents of *relativism*. No one has a monopoly on the truth. Gaining insights from other people acts as a corrective to error in one's own positions. There are various modes of personal fulfillment outside this church's doctrines. One's religion is only one part of the person's whole life. It cannot demand too much of his or her resources. The members are critical of the church's goals and always seeking to refine them in light of new information. Because there is no feeling of--"I have all the truth and you have none"--the liberal member will not give of himself or herself sacrificially to the cause. His or her attitude towards the goals of the church tend to be *lukewarmness*. As Kelley writes, "He or she will be a balancer, a temporizer, an equivocator, and organizations composed of such people will be correspondingly ambivalent and immobilized."<sup>20</sup>

*Second*, as to the liberal church's *controls*, there are

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<sup>20</sup>Kelley, p. 85.

none. Rarely is a member removed from the church roll. Even failure to have contact with the church for many years is overlooked. There is instead a rich appreciation of *diversity*. Everyone is allowed to do his or her "own thing." There are no heresy trials or sanctions forced by the majority members against an errant brother or sister. The leadership is not built around personalities as much as institutional or organizational offices and polity. Because individual commitment is low and no controls exist to prod people into conformity, the liberal church is more an aggregation of individuals than a cohesive, deployable organization. Members will abandon the church before submitting to many demands with which they may disagree or feel uncomfortable.

*Third*, as to its *communication* of itself, the liberal church is more interested in *dialogue*,

. . .the exploration of divergent or contrasting heritages or viewpoints by courteous urbane discussants, able to present their own beliefs irenically and to appreciate the strengths of other's beliefs.<sup>21</sup>

The ecumenical movement's strength among liberal churches is evidence of this commitment to dialogue. Because of this openness to other people's beliefs, members are reluctant to impose their beliefs on others. In fact, they do not see much value in even sharing them openly with others who are indifferent or resistant. Most unchurched people are at least indifferent to the issues involved in theological doctrines of the Christian faith. Therefore, liberal church members do not share their

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<sup>21</sup>Ibid., p. 84-5.



faith, and as a result few new members come into the church. No religion ever grew with a believe-and-let-believe approach to witnessing.

Kelley compares the strong/conservative and weak/liberal churches in one easily read chart:<sup>22</sup>

"STRONG" AND "WEAK" GROUPS

Social Dimensions		GOALS	CONTROLS	COMMUNICATION	
"STRONG" GROUPS	A Evidences of Social Strength	1. <i>Commitment</i> —willingness to sacrifice status, possessions, safety, life itself, for the cause or the company of the faithful —a total response to a total demand —group solidarity —total identification of individual's goals with group's	2. <i>Discipline</i> —willingness to obey the commands of (charismatic) leadership without question —willingness to suffer sanctions for infraction rather than leave the group	3. <i>Missionary Zeal</i> —eagerness to tell the "good news" of one's experience of salvation to others —refusal to be silenced (Acts 5:26) —internal communications stylized and highly symbolic: a cryptic language —winsomeness	
	B Traits of Strictness	4. <i>Absolutism</i> —belief that "we have the Truth and all others are in error" —closed system of meaning and value which explains everything —uncritical and unreflective attachment to a single set of values	5. <i>Conformity</i> —intolerance of deviance or dissent —shunning of outcasts ( <i>Meidung</i> ) —shared stigmata of belonging (Quaker garb and plain talk) —group confessions or criticisms (Oneida) —separatism	6. <i>Fanaticism</i> (outflow > inflow) Flood (or) Isolation —"All talk, no listen" —"Keep yourselves unspotted from the world" —cloister	
"WEAK" GROUPS	C Traits of Leniency	7. <i>Relativism</i> —belief that no one has a monopoly on truth; that all insights are partial —attachment to many values and to various modes of fulfillment (not just the religious) —a critical and circumspect outlook	8. <i>Diversity</i> —appreciation of individual differences (everyone should "do his thing") —no heresy trials; no excommunications; no humiliating group confessions of error —leadership is institutionalized, not charismatic	9. <i>Dialogue</i> —an exchange of differing insights, an exploration of divergent views —appreciative of outsiders rather than judgmental  (inflow > outflow)	
	D Evidences of Social Weakness	10. <i>Lukewarmness</i> —"If you have some truth and I have some truth, why should either of us die for his portion?" —reluctance to sacrifice all for any single set of values or area of fulfillment —indecisiveness even when important values are at stake	11. <i>Individualism</i> —unwillingness to give unquestioning obedience to anyone —individuality prized above conformity —discipline? for what? —leave group rather than be inconvenienced by its demands	12. <i>Reserve</i> —reluctance to expose one's personal beliefs or to impose them on others —consequent decay of the missionary enterprise —no effective sharing of conviction or spiritual insight within the group	

<sup>22</sup> Ibid.

There is no accurate way of placing any given denomination within the conservative or liberal *ideal types* as defined immediately above. Observable signs of church group effectiveness (e.g. membership growth, per capita giving, changes in life style, missionaries dispatched) would have to be correlated with indices of conservative and liberal the way I have just described them. Even though no rigid placement can be made, I find very helpful the exclusivist-ecumenical gradient which Kelley has prepared.<sup>23</sup> He made the gradient by asking himself how a given denomination would respond to these questions:

Are there any groups listed (on the gradient). . .

- (1) Which your own group does not recognize as
  - a. A religious organization?
  - b. A Christian church?
- (2) With which your own group would not officially cooperate or engage in joint activities?
- (3) Whose baptism, or other basic entrance rites, you do not recognize as valid?
- (4) With whom you do not share communion, or other comparable selective rites or sacraments?
- (5) With whom you do not encourage intermarriage?
- (6) With whom your group would not transfer members on a basis of parity (equal recognition by both groups) and without the preparation that would be given a neophyte?
- (7) With whom you would not exchange clergy or pulpits?

On this basis Kelley arranges various denominations along the

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<sup>23</sup>Ibid.

following continuum:<sup>24</sup>

EXCLUSIVIST

Jehovah's Witnesses

Evangelical Independents and Pentecostals

Churches of Christ

Latter Day Saints (Mormons)

Seventh-Day Adventists

Church of God

Church of Christ Scientist

Southern Baptist Convention

Lutheran Church-Missouri Synod

American Lutheran Church

Roman Catholic Church

Russian Orthodox

Greek Orthodox

Lutheran Church in America

Southern Presbyterian Church

Reformed Church in America

Episcopal Church

American Baptist Convention

United Presbyterian

United Methodist

United Church of Christ

Ethical Cultural Soc.

Unitarians

ECUMENICAL

There may be some differences of opinion as to the precise order of a few of the denominations. For example, I would not list Churches of Christ as more exclusivist than Mormons. But anyone familiar with current religious life in America would have little doubt that the United Church of Christ would be more ecumenical than the Lutheran Churches or that the Southern Baptist Convention or Pentecostals should be at the opposite end of the gradient from the United Methodist Church or Unitarians.

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<sup>24</sup>Ibid., p. 89.

Where should Disciples be placed on this gradient? To some extent I believe it depends on whether one means Disciple laity, or Disciple clergy. Since the others are figured on the image of the whole church (both laity and clergy), I would place Disciples between the Episcopal Church and the American Baptist Convention.

Certainly Disciples are *not* a strong church when it comes to exclusivity. They used to be strong in this sense. It has been relatively recently that they have come to the point where 80 percent of their congregations are open membership, and this means that 20 percent of their congregations still do not admit members from other churches if they have not been immersed at their baptism! Note this quote from Elmer T. Clark and think about Disciples in the nineteenth century: "[This body] does not regard itself as a denomination but as a movement within the church universal to restore Christian unity on a Scriptural basis."<sup>25</sup> "This *sect* like others, not only feels that it is not a sect, but is actually out to rid the world of sects."<sup>26</sup> (Emphasis mine.) Clark writes not of Disciples in 1870 but of American sects in mid-twentieth century.

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<sup>25</sup>Elmer T. Clark, The Small Sects in America (New York: Abingdon Press, 1949), p. 80.

<sup>26</sup>Ibid., p. 111.

In the 1980s, taken as a whole Disciples are a very ecumenical and therefore relatively weak church in Kelley's sense. I cite Glock and Stark's findings as corroborating evidence for my assessment of Disciples as a liberal-moderate church. Their research was done in 1968 and Disciples have become even more ecumenical since that time. I compare their results when testing for denominational patterns of religious commitment (church-member sample).

	<u>Liberal*</u> <u>Protestant</u>	<u>Moderate*</u> <u>Protestant</u>	<u>Con-</u> <u>servative*</u> <u>Protestant</u>
Percentage high on orthodoxy. . .	11	33	81
Percentage high on ritual involvement . . . . .	30	45	75
Percentage high on religious knowledge . . . . .	17	25	55
<i>Percentage who feel their religious perspective provides them with the answers to meaning and purpose of life . .</i>	43	57	84
Percentage who attend church weekly. . . . .	25	32	68
Percentage high on religious experience. . . . .	43	57	89
<i>Percentage who have three or more of their friends in their congregation. . . . .</i>	22	26	54
Percentage who contribute \$7.50 or more per week to their church. . . . .	18	30	50

\*Liberal: Congregationalists, Methodists, Episcopalians.

Moderate: Disciples of Christ, Presbyterians, American Lutherans, American Baptists.

Conservatives: Missouri-Synod Lutherans, Southern Baptists, sects, etc.

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<sup>27</sup> Rodney Stark and Charles Y. Glock, American Piety (Berkeley: University of California Press, 1968), p. 222.

Moderate to liberal churches have increased their *similarity with the secular culture, i.e. reduced their distinctiveness as a church*, over the past 30-40 years. Although the characterization does not apply perfectly to all moderate-liberal churches, the message of these churches tends to be more attuned to what our culture is already saying in other places than to the distinctively Christian Gospel. The incentives to becoming a member of the moderate to liberal church seem to be fellowship, entertainment (when the program is good enough), knowledge (about personality adjustment, planned parenthood, women's liberation, home management), and respectability. But non-religious groups offer these same inducements on a more specialized level. For example, one who is interested in civil liberties will find a much more effectively run program within the American Civil Liberties Union or NAACP than in even the most activist political-action church.

Conservative churches, on the other hand, *offer an incentive, a commodity (if you will) not readily available in any other shopping place-salvation!* They offer it persistently, attractively and with such zeal that one realizes that to them it brings all of the answers to life's most basic questions. Conservative churches have the corner on the market for what they offer. No institution except the church is leading people so emphatically to salvation. Their competition is not with the whole of secular society then, but merely with other conservative churches. This means their battle is easier and better

handled than the battle facing the moderate to liberal churches. This is why I believe conservative churches have been and are growing while the liberal church declines.

Kelley's thesis has not gone unchallenged. But some of those who sought to find alternative explanations for these growth-decline facts have ended up building Kelley's case. In 1975 a survey was conducted in 681 United Presbyterian churches by the Research Division of the Support Agency.<sup>28</sup> It was found that conservatism, recruitment, evangelism and growth tended to covary. The conservative congregations among the 681 (which as a whole are considered liberal) did grow more than the liberal congregations. This finding is also supported by a similar survey (McKinney 1979) among United Church of Christ churches (both Congregational Christian and Evangelical and Reformed).

The detractors wish to point out, however, that Kelley does not mean conservatism in the typical sense of adherence to the historically orthodox tenets of the Christian faith. Sun Myung Moon's Unification Church, the Hare Krishna's movement, Jehovah's Witnesses, and Mormons, all largely err from orthodox Christianity, even supplant the old ways with totally new concepts. Kelley means *strictness or rigidity of belief*

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<sup>28</sup>C. Kirk Hadaway, "Conservatism and Social Strength in Liberal Denomination," Review of Religious Research, 21 (Summer, 1980), 302-14.

*such that the church is organizationally effective* when he refers to conservative churches. Thomas R. McFaul criticizes Kelley's thesis from even this definition. He defines strictness as "taking the faith seriously in terms of its implications for prophetic social action."<sup>29</sup> Then he attributes the loss of members of the liberal church during the 60s and 70s to a strictness on the part of a prophetic church. According to McFaul people were leaving strictness in the liberal church for a status quo comfortability which demanded nothing from the people in the conservative church. Kelley's defense is valid.<sup>30</sup> McFaul fails to see the broader point in Kelley's thesis. The strictness is not based on relatively minor irritations to conventional people such as a prophetic sermon or two. It is an outgrowth of the importance the church is able to attach to its answer to the ultimate meaning in life. As Kelley himself observes:

The implication [of McFaul's critique] is that only unworthy slobs will settle for "comfort" when they could have "challenge," and that explains why they are forsaking the bracing new climate of the mainline churches and retreating to the reassuring sanctuaries of the conservative churches. It was to refute such fuzzy, imperceptive and patronizing self-congratulation in the mainline churches that I wrote

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<sup>29</sup>T. R. McFaul, "Strictness and Church Membership," Christian Century, 91 (March 13, 1974), 281-4 and the reply by Dean M. Kelley, 91 (May 1, 1974), 478-9.

<sup>30</sup>Dean M. Kelley, "Growing Churches Meet People's Needs for Ultimate Meaning in Their Lives," Christian Century, 91 (May 1, 1974), 478-9.



Why Conservative Churches Are Growing.

And now Dr. McFaul undertakes to reassure those churches without ever confronting what I tried to portray as the real dynamic of religion, its necessity, intensity and importance---not as an agency of social change but in its own right, as the way by which people try to cope with experiences that are both painful and unmanageable. Its true, best and indispensable service to the poor and the oppressed is to provide meaning and purpose for their lives. The reason people are leaving the mainline churches---or not joining them in the first place---is that those churches are not functioning effectively as religious institutions to provide meaning. Social action as a by-product is not excluded, but it must be connected to meaning---the gospel---and that we have not done very well; rather, social action has come to be, and is seen to be, a substitute for meaning rather than a derivative from it, not bread, but a stone.<sup>31</sup>

I have characterized the potential for church growth in Los Angeles County as good. Los Angeles County has many unique characteristics, some which will facilitate church growth and others which will make it more difficult than other areas of the country. The American people retain much of their religious beliefs and attitudes. I have given my assessment of why conservative churches are growing while liberal churches are declining. The picture of who it is Disciples will be attempting to reach has been drawn. In Chapter Five I will delineate the resources of the Christian Church (Disciples of Christ) in Los Angeles County with the purpose in mind of assessing their capacity to capitalize on Los Angeles County's good potential for church growth.

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<sup>31</sup>Ibid., p. 478.

## Chapter V

THE RESOURCES FOR CHURCH GROWTH WITHIN THE  
CHRISTIAN CHURCH (DISCIPLES OF CHRIST)  
IN LOS ANGELES COUNTY

Most of the information in this chapter comes from a survey I conducted during June-August 1981 of the sixty-seven existing congregations of Disciples in Los Angeles County. (These are listed individually in the analysis of each church in Appedix A.) A questionnaire was prepared in an informal effort to secure lay and clergy responses. Some questions were patterned after a questionnaire published by Christianity Today. One ministerial and ten lay-person questionnaires were sent by mail to sixty-four of the sixty-seven churches. I did not send questionnaires to Monrovia, West Adams in Los Angeles or Woodland Hills because they had no minister at the time. There were responses from twenty-four churches of their own initiative which is 35.8 percent of the sixty-seven churches. I achieved responses from 100 percent of the sixty-seven churches by telephoning the remaining 64.2 percent for the data on the ministerial questionnaire only. Both ministerial and lay-person questionnaires are reproduced in Appendix B. When the data was obtained by a phone conversation it is directly from one of the clergy on the staff, or the church secretary in all cases but two. With

two churches I received the information by phone from lay people since neither the clergy nor church secretary were available. I received completed lay questionnaires from twenty-two of the churches which responded on their own, averaging 5.4 questionnaires per church.

There were no significant differences theologically between the group of congregations which responded on their own and the group of congregations which necessitated a follow-up phone call. Those clergy who classified their congregations as liberal was about the same percentage by either method of response. Those who responded with moderate did so in higher percentages on their own. Those who responded with conservative did so in higher percentages when a follow-up phone call was necessitated. The following table indicates the percentage of individual clergy (or clergy substitute respondent) who classified their congregation theologically as:

	<u>Responded on own</u>	<u>Responded to phone call</u>
Conservative. . . . .	21.7%	34.0%
Moderate. . . . .	56.5%	36.0%
Liberal . . . . .	4.3%	4.5%
Classified as Between Categories.	17.4%	13.6%
All Three Categories well Represented . . . . .	0%	11.0%

I used only the *sixty-seven churches presently existing* in Los Angeles County for my assessment of Disciple membership growth and decline because it was impossible to ascertain

which of the nearly 100 congregations which at some time in the past had appeared in the Disciple yearbook were ever a true part of the denomination. Many of the churches were listed for less than five years. I originally sought to distinguish the churches which withdrew from membership because of Restructure in 1968 or other differences of belief or practice, from churches which closed their doors, but I was unable to do so. Neither the national office nor the regional office has records which make this differentiation possible. Therefore, I did not include churches other than the sixty-seven currently existing ones while assessing Disciple membership decline. However, it may be helpful and of interest to the reader to know the sizes and numbers of churches which have disappeared from the yearbook between 1911 (the first available yearbook for this region) and 1981. There is no way to know if some of these listings are the same congregation listed two or even more times with different names and addresses. Where the yearbook indicated so I took this into account. In some cases I was able to match churches based on similarity of name and/or location coupled with the name of the clergyperson. There were approximately fifty churches which ceased to be listed with memberships 100-200. The precise figure depends on whether one counts a church which was listed for only a year or so. There were precisely fifteen churches with memberships 200-300, nine churches with

memberships 300-500, six churches with memberships 500-750, five churches with memberships 750-1000, and five churches with memberships over 1000.

There are several different membership categories in use by different denominations (e.g. baptized, confirmed, communicant, associate, participating, resident). One of the problems in comparing Disciples of Christ memberships with other denominations' is this variety in classifying people as members or non-members. Even within the Disciples of Christ denomination, comparison for purposes of analysis is difficult. First, there is a wide degree of interpretation currently among Disciple clergy (who usually fill out the year-book reports about membership) concerning who is a participating and who is a non-participating member. In order to classify a person as participating some clergy expect attendance or financial contribution or some form of contact between the individual and the local congregation within the previous few years. Other clergy rarely change a person's status. Some pare their rolls periodically, while other's never cut their rolls (or do so only as they enter a congregation new to them).<sup>1</sup> The second factor which makes comparison of Disciple congregations over the years difficult

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<sup>1</sup>See Appendix A (the graph for each church) and observe the diagonal slash which indicates a *change* in a clergy-person. It is often accompanied by a large drop in membership indicating possibly that the rolls have been reviewed.

is the change in the 1963 yearbook from using resident and non-resident categories to using participating and non-participating categories. In doing my comparisons I have used both categories for the years 1911-1962 (i.e. resident and non-resident), and both categories for the years 1963-1981 (i.e. participating and non-participating). I decided to do the comparisons using both categories for all years because there is less differences in the reports of the churches when figured on this basis, than when comparing *only* resident members to *both* participating and non-participating members.<sup>2</sup> These are the methods by which most of the data about Disciple resources was obtained.

The resources of the Christian Church (Disciples of Christ) in Los Angeles County are *not* sufficient to expect growth in the foreseeable future. I predict it will be many years before their decline bottoms out. In this chapter I will set forth nine of the most relevant aspects of Disciples' resources in Los Angeles County: (1) rate of growth and decline, (2) size of the congregations (3) age of the members, (4) theological composition of the congregations,

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<sup>2</sup>I totaled resident membership alone for 1962 in comparison with total participating and non-participating membership in 1963. The difference was +103.86. Then I totaled both categories for 1962 in comparison with both categories for 1963. The difference was +39.80. In both comparisons I did not count churches whose membership was an estimate either year nor churches which did not report non-participating members in 1963.

(5) congregational mind set, (6) professional leadership, (7) homogeneity-heterogeneity of the congregations, (8) number of visitors to the churches, and (9) the member's expectations regarding growth or decline.

1. Rate of Growth and Decline. Disciples grew rapidly from 1870 to 1959. Since 1959 they have declined steadily and rapidly to 59 percent of what numerical strength they once had (and this is counting only what reduction in size there has been among the sixty-seven presently existing churches.) Disciples fell in total membership for these sixty-seven churches from 31,867 to 18,839.

Los Angeles County Totals  
(67 Existing Congregations)

<u>Year</u>	<u>Total Membership</u>	<u>Number of Churches Represented</u>
1913	3,792	22
1914	4,699	24
1915	4,891	24
1916	5,498	24
1917	5,664	24
1918	5,834	24
1919	5,680	25
1920	6,178	25
1921	6,427	25
1922	8,017	26
1923	9,203	29
1924	10,210	29
1925	11,364	29
1926	12,280	30
1927	13,091	32
1928	14,341	32
1929	14,966	33
1930	14,172	33
1931	14,271	34

Los Angeles County Totals (Continued)  
 (67 Existing Congregations)

<u>Year</u>	<u>Total Membership</u>	<u>Number of Churches Represented</u>
1932	15,114	34
1933	13,749	34
1934	13,943	34
1935	14,608	35
1936	14,234	36
1937	14,528	36
1938	14,820	36
1939	15,644	36
1940	16,312	36
1941	17,653	37
1942	17,802	39
1943	18,844	41
1944	19,734	42
1945	21,298	45
1946	21,631	45
1947	22,990	45
1948	24,355	47
1949	25,111	49
1950	25,668	49
1951	26,114	51
1952	26,431	51
1953	27,095	53
1954	28,851	54
1955	29,716	58
1956	30,575	59
1957	31,717	59
1958	31,627	60
1959	31,867	62
1960	31,010	63
1961	30,011	63
1962	28,929	63
1963	28,774	65
1964	31,380	65
1965	30,407	65
1966	30,489	65
1967	29,893	65
1968	29,043	65
1969	27,786	65
1970	27,850	65
1971	27,850	65
1972	26,598	65
1973	26,130	65
1974	24,323	66



Los Angeles County Totals (Continued)  
(67 Existing Congregations)

<u>Year</u>	<u>Total Membership</u>	<u>Number of Churches Represented</u>
1975	23,858	66
1976	22,502	66
1977	21,119	66
1978	20,345	66
1979	19,817	66
1980	19,135	67
1981	18,839	67

Disciples accuse themselves of following the flight of people to the suburbs, and this is true in part. Some of the existing sixty-seven churches were built in hopes of serving those people who were moving to new communities as Los Angeles continued to grow and change in racial and ethnic composition. But during one of the times most characterized by urban flight to the suburbs (1960-1975) Disciples did not begin one new church in Los Angeles County. Furthermore, of the existing congregations most of the ones in the suburbs are declining also. Turn now to Appendix A and look over the individual church graphing and analysis.<sup>3</sup> It shows widespread decline. Only eleven of sixty-seven churches (16.4 percent) show growth in both of the previous *two years*. Three are growing at rates near 5 percent per year, three at about 10 percent per year, and five at higher rates. The following

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<sup>3</sup>The statistics are taken directly from the yearbooks. Because of inaccuracy in reporting there are some inconsistencies in the figures. For example, "total additions" does not always correlate with the total membership increase or decrease for the year.

chart shows the percentage of growth over differing numbers of years. These eleven churches have sustained growth for a minimum of two years, the longest period of growth being nine years. Note the size of the individual congregation, as well as how many years the growth has been sustained. There may be significant differences between congregations regarding how "total membership" figures are derived.

<u>Church</u>	<u>% Growth</u>	<u>Years Sustained</u>	<u>%/Yr Rate</u>	<u>Total Membership</u>
LA (United)	24.5%	8	3.0%	558
La Crescenta (Foothill)	16.3%	5	3.3%	192
Norwalk	57.1%	9	6.3%	330
Alhambra	38.0%	4	9.5%	966
Long Beach (Palo Verde)	38.8%	4	9.7%	365
Burbank (Little White Church)	49.0%	4	12.3%	766
Baldwin Park	134.0%	4	33.5%	390
LA (Pico-Arlington Korean)	147.0%	4	36.75%	112
La Verne	147.0%	4	36.75%	146
Van Nuys (Central)	124.0%	3	41.0%	660
North Hollywood (LBC)	446.0%	5	89.2%	273

So only 16.4 percent of our congregations report any growth! Of those eleven, nine show growth for only three to five years, hardly a solid pattern upon which to predict continued growth.

2. Size of the congregations among Disciples is predominantly small to medium. A small church is one with 200 or less *total* membership. The average *total* membership of Disciple congregations in Los Angeles County is 281. Of the sixty-seven existing churches, thirty-one have fewer than 200

members. The average *composite membership* of Disciples in Los Angeles County is 116. Composite membership is the participating membership + average worship attendance + average church school attendance, divided by three, i.e. the average of these figures is the composite membership. I was able to get statistics on sixty-four churches. The number and percentage of churches in each composite membership size category follow:

<u>Composite Membership</u>	<u># of Churches</u>	<u>% of the 64</u>
300 and above	3	4.7
200-299	5	7.8
100-199	21	32.8
50-99	27	42.2
Under 50	8	12.5

The composite membership for individual churches is as follows:

Composite Membership\*

<u>Church</u>	<u>CMem</u>	<u>PMem</u>	<u>%Wors**</u>	<u>Wors</u>	<u>ChSc</u>
Alhambra	434.0	867	33	290	145
Artesia	55.0	75	80	60	30
Azusa	53.7	100	50	50	11
Baldwin Park	142.7	305	29	88	35
Bellflower	202.7	323	57	185	100
Burbank (First)	NA	206	49	100	NA
Burbank (Little White Church)	320.3	641	36	230	90
Canoga Park (Ch. in the Cyn.)	120.7	162	77	125	75
Covina	117.0	176	71	125	50
Downey (Memorial)	124.0	240	42	100	32

Composite Membership\* (Continued)

<u>Church</u>	<u>CMem</u>	<u>PMem</u>	<u>%Wors</u> <sup>**</sup>	<u>Wors</u>	<u>ChSc</u>
El Monte	100.0	175	46	80	45
El Segundo	32.3	50	70	35	12
Gardena	57.0	78	106	80	13
Glendale (Central)	77.7	143	45	65	25
Glendale (First)	50.3	71	85	60	20
Glendora	86.0	130	62	80	48
La Crescenta (Foothill)	69.7	109	60	65	35
Lancaster	60.0	95	63	60	25
La Puente (Del Haven)	74.0	122	59	72	28
La Verne (Ramona Ave.)	67.3	116	57	66	20
Long Beach (Bixby Knolls)	220.3	361	55	200	100
Long Beach (East Side)	188.0	296	59	175	93
Long Beach (North)	168.7	256	61	155	95
Long Beach (Palo Verde)	96.0	163	67	110	15
Los Angeles (All Peoples)	119.0	225	53	120	12
LA (Antioch)	29.3	30	143	43	15
LA (Cypress Park)	40.3	80	29	23	18
LA (Eagle Rock)	NA	39	33	13	NA
LA (East 105th St.)	117.0	176	71	125	50
LA (Faith)	67.0	125	42	53	23
LA (Filipino)	54.3	103	44	45	15
LA (Gateway)	52.7	85	65	55	18
LA (Highland Park)	39.0	53	47	25	0
LA (Hollywood- Beverly)	184.3	368	42	155	30
LA (McCarty Memorial)	171.7	260	77	200	55
LA (Pico-Arlington)	99.3	198	38	75	25
LA (Pico-Arlington Korean)	51.0	73	82	60	20
LA (Thirtieth St.)	75.0	92	108	100	43
LA (United)	NA	365	78	283	NA
LA (West Adams)	52.7	110	25	28	20
LA (Westchester)	142.0	261	48	125	40
LA (Wilshire)	196.7	315	63	200	75
Lynwood	25.3	56	32	18	2

Composite Membership\* (Continued)

<u>Church</u>	<u>CMem</u>	<u>PMem</u>	<u>%Wors**</u>	<u>Wors</u>	<u>ChSc</u>
Mission Hills (Devonshire)	74.3	121	58	70	32
Monrovia	52.0	92	47	43	21
Monterey Park (Bella Vista)	33.0	74	27	20	5
North Hollywood (First)	273.7	451	67	300	70
North Hollywood (LBC)	146.0	273	40	110	35
Norwalk	115.7	174	56	98	75
Pasadena	194.0	362	35	125	95
Pico-Rivera	59.0	129	37	48	0
Pomona	238.7	391	51	200	125
Redondo Beach (South Bay)	110.0	200	60	120	10
Reseda	62.0	104	67	70	12
San Pedro	86.7	130	69	90	40
Santa Monica (First)	77.0	110	80	88	33
Santa Monica (Sunset Park)	34.0	62	48	30	10
Southgate (First)	165.0	300	45	135	60
Southgate (Hollydale)	50.7	87	68	59	6
South Pasadena	66.0	93	81	75	30
Sun Valley	23.3	39	59	23	8
Temple City	144.3	233	58	136	64
Torrance	238.7	526	42	220	105
Van Nuys (Central)	120.0	230	39	90	40
Whittier (East)	126.3	216	62	133	30
Whittier (First)	382.0	646	46	300	200
Woodland Hills	78.7	123	72	88	25

\*CMem: Composite Membership

PMem: Participating Membership

%Wors: Percent of participating membership in worship

Wors: Average morning worship attendance

ChSc: Average Church School attendance

\*\*Some churches may average more in attendance at worship than participating membership because they have regular visitors who are not members, or a large percentage of sporadic visitors each Sunday morning.

A few facts about the sixty-seven existing churches as a whole are helpful for getting a feel for Disciple's impact as a church countywide. The average worship attendance is 106. On any given Sunday Disciples average about 43 people in church school. When each church is considered individually and the percentages averaged, Disciples have 38 percent of those in worship who also attend church school on any given Sunday.

Disciples nationwide have always been small. They were a denomination of small churches even in 1953 as they approached their peak in total membership.<sup>4</sup> Jackson W. Carroll reports that almost all denominations are composed of churches defined as small. He also defines a small church as one with a total membership of 200 or under.<sup>5</sup> On this basis there were:

- 52% small in United Presbyterian Church
- 51% small in United Church of Christ
- 62% small in United Methodist Church
- 62% small in *Christian Church (Disciples of Christ)*
- 72% have fewer than 250 members in Presbyterian Church U.S.

Only the Southern Baptist Convention, American Lutheran Church and Lutheran Church in America reported fewer than 50 percent in the 200 and under category, and their figures were over

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<sup>4</sup>Dale Medearis, Facts About Our Churches and a Changing America (Indianapolis: Department of Church Development and Evangelism, United Christian Missionary Society, 1955), p. 32.

<sup>5</sup>Jackson W. Carroll (ed.) Small Churches Are Beautiful (New York: Harper & Row, 1977), p. x.

40 percent. Of the 290,000 Protestant churches in America, 90 percent have less than 300 members!<sup>6</sup>

Disciples being composed of predominantly small churches in Los Angeles County is both a strength resource and a weakness resource. Small churches characteristically are more efficient in their *evangelism* and discipleship tasks. Dale Medearis, in his study of this factor from the 1961 yearbook, found the percentage of total additions (baptisms and transfers) went up as resident membership came down.<sup>7</sup> Even though larger churches tend to have smaller percentages of additions, their *effectiveness* for the growth of the denomination is greater because of their size, i.e. they bring into membership a larger actual number of people than do smaller churches.

Smaller churches typically have a great intimacy among their members. This is the greatest asset and deficit to their numerical growth.<sup>8</sup> It is an asset in that the community comes more naturally. It is easier to define and agree upon the mission goals and objectives of the church.

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<sup>6</sup>C. Peter Wagner, "Culturally Homogeneous Churches and American Social Pluralism" (unpublished Doctor's dissertation, University of Southern California, 1977), pp. 268.

<sup>7</sup>Dale Medearis, 1961 Yearbook Study Christian Churches (Disciples of Christ) [n. p.],[n. p.] 1961 p. 35.

<sup>8</sup>Carl S. Dudley, Making the Small Church Effective (Nashville: Abingdon Press, 1978), p. 20.

They can mobilize their members more easily. People don't get lost in size and structure as they often do in the large churches, so there is a higher percentage of the members who are involved in the life and goals of the small church than in the large one. But while many small churches lament not growing it is sometimes their unstated resolve to remain small. The small church sometimes has officers (official and otherwise) who hold the reins of leadership too tightly. They don't allow the newer members to gain entry into the tight knit fellowship which already exists among long-time members. The small church can easily make the mistake of turning inward for institutional survival when they should be turning outward to reach the world. How to accomplish mission when the minister's salary is barely being met each month is one of the challenges for the small church. As Disciples continue to decline in membership, and their churches continue to get smaller, national and regional leadership must give greater attention to how to help the small church become effective. A wealth of material is now being published on this topic by various denominational researchers.

3. Age of the members is far greater than the age of the population. Following is the actuarial age of the Los Angeles-Orange Counties' population to the year 2000:<sup>9</sup>

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<sup>9</sup>Los Angeles Times Department of Marketing Research, In Perspective (Los Angeles: Los Angeles Times, 1980), p. 23. (Source: California Department of Finance, May 1977 and July 1978.)



	<u>Under 30</u>	<u>30-65</u>	<u>65+</u>
1980	48.2%	42.2%	9.6%
1985	46.3%	43.8%	9.9%
1990	44.6%	44.9%	10.5%
1995	42.8%	46.5%	10.7%
2000	41.8%	47.3%	10.9%

One will note that the population will get older as we approach the turn of the century, but not to the extent that Disciple congregations are now, or are likely to become. Disciples are a *dramatically older church*. I used the following criteria in labeling a congregation young, representative/middle-aged, or older (a few churches which did not give detailed age breakdown in percentages simply placed themselves in one of the three categories):

*Young Congregations* are those in which over 30 percent of the members are under 30 years old, and there are not over 15 percent over 65 years old.

*Representative/Middle-aged Congregations* are those which do not have at least 30 percent of their members who are under 30 years old, and do have between 15-25 percent who are over 65 years old.

*Old Congregations* are those which do not have at least 30 percent of their members who are under 30 years old, and do have 25 percent or more who are 65 years or older.

One can turn to Appendix A to see in what category a specific congregation falls. Countywide, of the sixty-seven churches, 50.7 percent are old, 29.8 percent are representative/middle-aged, and only 15 percent at young. (Figures on two churches, 3 percent, were not available.) Being an older church has advantages and disadvantages. One strength is the

group of retired people who have the time to devote to the mission of the church. One weakness is that older congregations have a more difficult time attracting the younger families who are seeking fellowship with others in their general age bracket, and who desire a vital and well attended youth program for their children. The adult 30-50 years old is the future of a church. These are typically the stable members who can be expected to remain in one area for a reasonable length of time, people who typically make up administrative boards and chair departments. Children and youth *are* the future of *some* church, but not typically the same congregation which they attended in their childhood and teen years. That Disciples are an older church and therefore can be expected to have more difficulty reaching the adult leaders in their 30s and 40s will continue to be a deficit and contribute to a perpetuation of their churches' aging countywide.

4. Disciples in Los Angeles County are a church composed of theologically moderate and evangelical lay people. Although clergy have more effect on the image of a congregation from the viewpoint of the visitor, I deal here only with lay people's beliefs and attitudes. Those of the clergy are treated under Item #7 (Leadership) in this chapter.

There are three independent evidences that Disciples are a theologically moderate church of lay people, viz. the

characterization by the clergy, the lay people's response to questions on the questionnaire, and a nationwide survey reported by Glock and Stark. First, of the sixty-four questionnaires mailed to the ministers of sixty-four congregations, I received twenty-three (35.9 percent) back on the ministers' own initiatives. The other forty-one (64 percent) I followed up by phone. As I mentioned earlier, the method by which I achieved the information did not significantly affect the proportion of return between theologically conservative, moderate and liberal congregations (see method response chart, page 77). One may wish to give the ministers' responses less weight than the following two sources of evidence since the theology of the minister is not necessarily the same as that of the congregation, and conservative ministers may have been more likely to respond to a questionnaire dealing with church growth issues by overestimating the conservatism of their congregations. The results of the sixty-seven responses from ministers (by phone and mail) demonstrate that Disciples in Los Angeles County are a moderately conservative church of lay people. Following are listed the percentages of clergy who reported their congregation to be basically:

Conservative . . . . .	(20)	29.9%
Moderate . . . . .	(29)	43.3%
Liberal. . . . .	( 3)	4.5%
Classified as Between Categories . . . . .	(10)	15.0%
All Three Categories Well Represented. . . . .	( 5)	7.5%

This characterization is supported by the second piece of evidence, the lay people's responses to questions. I received 119 completed questionnaires from twenty-two different churches, i.e. 5.4 per church. Their responses show that Disciples are a moderately conservative church of lay people:

Is God aware and active in the daily concerns of your life?

Yes: 100%      No: 0

Define (in a sentence or two) "a Christian" - I placed the varied responses in the following categories:

Faith or Belief in Jesus Christ. . . . .	15.8%
Follows God's/Jesus Christ's Teachings . . . . .	20.2%
Faith or Belief in God/Jesus Christ and Follows God's/Jesus Christ's Teachings . . . . .	45.6%
Follows an Ethic of Love . . . . .	12.3%
Does not fit into one of these categories. . . . .	6.1%

The Bible is. . . (check only the one nearest to your belief):

- 33% The word of God perfect in every aspect of science, faith, history, geography, astronomy, etc.
- 55% The word of God valuable for faith and practice, a reliable guide, but not necessarily perfect in non-faith matters.
- 11% A book written by humans which reflects their inner experience of God, basically not grounded in actual historical fact.
- 1% No answer.

Do you believe in the bodily resurrection of Jesus Christ?

Yes: 84%      No: 8%      No answer: 8%

Do you believe in salvation through Jesus Christ alone?

Yes: 79%      No: 18%      No answer: 3%

A nationwide survey reported by Glock and Stark gives us a third piece of evidence that Disciple lay people are

moderate theologically. The National Opinion Research Center conducted 1,976 interviews with a representative sample of the adult population in October 1964. Glock and Stark have placed fourteen denominations (or church families) on a gradient of 1-4 low to high in Christian orthodoxy. Although the study is 17 years old, I believe it is useful for our purposes. One needs to give this third piece of evidence weight in accordance with its age due to the dynamics of our culture and beliefs. Disciples have almost precisely one-quarter of their members in each of the four categories, and are exactly half way along the gradient in relation to other churches:

Christian Orthodoxy National Sample<sup>10</sup>

<u>Denomination/Church Family</u>	<u>Low</u>		<u>High</u>	
	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>
Unitarian	75	25	0	0
Congregational	37	35	23	5
United Presbyterian	27	35	24	14
Protestant Episcopal	21	38	26	15
Methodist	19	32	25	26
Presbyterian Church U.S.	24	26	24	26
<i>The Christian Church</i>	26	28	23	23
American Lutheran bodies	23	27	23	27
Lutheran, Missouri Synod	27	22	13	38
Evangelical Reform	25	25	14	36
American Baptist	16	29	22	33
Southern Baptist	5	20	31	44
Other Baptist bodies	8	29	18	45
Sects	7	17	24	52
Total Protestant	18	27	23	32
Roman Catholic	14	32	25	29

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<sup>10</sup> Rodney Stark and Charles Y. Glock, American Piety (Berkeley: University of California Press, 1968), pp. 62-3.

Disciple lay people are theologically moderate. This is a strength to the degree that they exhibit the characteristics which Kelley identifies as helping conservative churches to grow. (See Kelley's findings described above.)

Another strength resource in relation to church growth is that Disciples in Los Angeles County are *evangelical*. Following are their responses to questions testing evangelical attitudes and beliefs:

Do you believe God is concerned that individual people become Christians?

Yes: 88%      No: 11%      No answer: 1%

How important do you believe it is that people in your church's ministry area become Christians *and* become a part of some *Christian* church (not necessarily a Disciple of Christ church)?

Crucial: 38%      Very important: 55%  
Important: 2%      Not very important: 6%

How important is it that a church strive to grow numerically?

Crucial: 13%      Very important: 62%  
Important: 2%      Not very important: 18%  
No answer: 5%

That Disciples are both moderates theologically and evangelical is a strong resource. As we have seen, those churches are growing which speak meaningfully to the condition of persons today in terms and styles which answer life's most basic questions. Being moderate and evangelical will give Disciples in Los Angeles County a wide appeal. They will

have an openness which is attractive to an educated un-churched audience as well as an evangelical commitment to seeing people be exposed to the Gospel and unite with a local church. To this end clergy and laity can learn from each other. Disciple clergy are more liberal and theologically open than most of the lay people in Los Angeles County Disciple congregations. And lay persons rarely communicate their theological position to visitors on the visitor's initial visit. It is the ordained minister who most influences the prospective member once he or she has visited a worship service. It is the ordained minister who typically leads during most of the service and preaches the sermon which is the main teaching oriented component of the service. Furthermore, even in situations when a visitor senses that the congregation is more conservative and/or evangelical than the ordained minister, the visitor knows that the ordained minister will be doing most of the teaching from the pulpit.

5. The strong emphasis on local autonomy in Disciples churches' mindsets is a weakness as it relates to church growth. In an article on church organization Alexander Campbell explains his understanding that the church polity of the New Testament was a mixture of all three forms: episcopal, presbyterial, and congregational. However, Disciples have, in too many cases, fallen into a mindset of localism or congregational isolationism. Certainly this has contributed to Disciples'

decline in the sense that without much unified effort, they have been attempting to work in a mission field which demands united effort. Ponder the following nine pitfalls of *pure* congregationalism from Loren E. Lair's work:

1. It places ultimate and complete authority in a particular congregation.
2. It recognizes no manifestation of church beyond the local congregation.
3. It negates cooperation as a divine mandate to be engaged in whether by voluntary or ecclesiastical agreement.
4. It makes representative bodies a mockery because no delegates, however chosen, can speak for the whole congregation.
5. It places license above freedom that is conditioned by welfare for the whole.
6. It gives rights a higher priority than responsibilities.
7. It assumes the local congregation to be the whole body and recognizes no other parts or any need of them.
8. It is based on a philosophy of liberty which can be practiced by individual members of a congregation and thus can thwart the congregation itself.
9. It concerns itself more with privileges than with witness and ministry.<sup>11</sup>

There are six concepts to which Disciples have held firm that have formed the strengths and weaknesses of their mind set as it relates to church growth.

1. The Bible is the only hope for the union of God's people. Lair writes,

The Christian Association accepted as a guide "where the Scriptures speak, we speak: where the Scriptures are silent, we are silent." The Last Will and Testament of the Springfield Presbytery said, "We will, that the

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<sup>11</sup>Loren E. Lair, The Christian Churches and Their Work (St. Louis: Bethany Press, 1963), pp. 144-5.



people henceforth take the Bible as the only sure guide to heaven. . . ." Alexander Campbell, in his sermon on the Law, refined this thinking to the point where the New Testament became the rule and guide to faith and practice as distinguished from the Old Testament. To the early leaders of the Christian Churches the truths of the New Testament were evident, simple, and easy of understanding. The divisions and strife within the body of Christ were due to (a) the creeds made by man as tests of fellowship which could not be supported by the New Testament, (b) interpretations in the realm of faith which violated the letter and spirit of the New Testament, and (c) ecclesiastical orders which were not to be found in the New Testament. Therefore, it was believed, a return to New Testament faith and practice would remove these divisions.<sup>12</sup>

Disciples made no apology for believing in a revealed faith and practice. To be sure the Bible remains the *primary* guide among Disciples, but not the only one. There is a wide range of interpretations about *basic* theological doctrine. "Unity in essentials; diversity in non-essentials" has been reversed. Disciples do *not* seem to be unified on the essentials of the faith and the purposes for which the church exists. What splits Disciples today is not the form of baptism for transfer members, but whatever social-political issue happened to be on the agenda for the last general assembly. The fact that Disciples are not able to come to agreement on what is vital to the faith in Scripture and which is only peripheral hurts their church growth potential since growing churches tend to have "all the answers." Disciples will have appeal to those people whose needs are to explore all the possible faith

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<sup>12</sup>Ibid., pp. 53-4.

issues. The weakness as regards their church growth potential is that they do not seem to have many issues about which they can agree. Disciples do not offer the answers to life's most *basic* questions.

The early Disciples church found in Scripture a simple, clear, definitive easily understood Gospel message of personal salvation through Jesus Christ, and proclaimed this Gospel widely. "Thus, the business of winning converts was everyone's business and, indeed, was the primary business of the church."<sup>13</sup> In fact, the furtherance of evangelism was one of the leading causes for early Disciple cooperative efforts. In 1827 the Mahoning Association met and took action by calling Walter Scott as a traveling evangelist. A. S. Hayden, who lived and worked in this period, recalls the action and rates its influence as an initial cooperative effort on subsequent cooperative efforts:

Here was the appointment of an evangelist in the pure New Testament idea of that official minister, by the concurrent action of the ministry of a given district or country. In this it took upon itself the new duty of *establishing and regulating an evangelistic agency, or ministry*. . .

. . . This association assumed a new power, and with this higher prerogative, entered upon the discharge of a far higher and wider responsibility. And what was it? Simply to revive the work laid by divine authority upon its hand at the beginning, to "preach the gospel to every creature." This pure, simple, most significant act was here for the first time performed by a body of churches assembled in

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<sup>13</sup>Ibid., p. 54.

delegate capacity. . .

No one church assumed the grave responsibility of selecting, authorizing, and sending forth an evangelist. . .

But, further, the association bound its evangelist by no doctrinal restrictions or limitations. No creed basis, no confession of doctrines, no articles of belief; he was simply to "preach the word."<sup>14</sup>

One of the most powerful reasons Disciples are declining in Los Angeles County is because they cannot agree Biblically on how to *define* the Gospel, nor on the *priority* of the need to communicate it to each resident individual!

2. *Lay leadership* was the only leadership for most Disciple churches in their initial decades. And the responsibility given lay elders over the spiritual life of the congregation is routinely upheld today. If such leadership is to be effective, then it must be an educated leadership. This led to the founding of Bible colleges, and eventually theological seminaries, which trained people for professional ministerial leadership. There is no small tension between the implementation of an educated *clergy* and the desire to keep the decision-making authority in the hands of the *congregation*. It takes a special and rarely found gift of leadership to be effective in "leading" the congregation while jealously protecting their right to make their own decisions.

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<sup>14</sup>Amos Sutton Hayden, Early History of the Disciples in the Western Reserve (Cincinnati: Chase and Hall, 1876), pp. 59-61.

Disciples' concept of lay leadership means the members hold the authority and responsibility regarding the church's future. Decisions come from the people, not from some church hierarchy. Our members are in control of their own destiny. In an area like Los Angeles County where people are used to making independent decisions, this is a great resource. However, when the clergy leadership is not effective in practicing their leadership within this framework, the church can lose its sense of mission. The clergy need to be careful not to err by giving too little or too great a lead in forming church goals, and making decisions relative to the church's growth.

3. Based on the first and second points come the Disciple *commitment to mission*. For the bulk of their history this has translated into spreading the Gospel message state by state and then to the nations of the world. It was accomplished first in state missionary societies which were organized in 1849, and held as their purpose, ". . .that the object of this Society shall be to promote the preaching of the gospel in destitute places of this and other lands."<sup>15</sup> By 1919 the national convention adopted a resolution calling for all of our churches to conduct evangelistic efforts in the mold of Jesse M. Bader's program entitled, "Each One Win One." The ACMS (American Christian Missionary Society) was requested to implement the resolution. The Societies were not organizations

of the churches, rather they were societies of individuals particularly interested in doing evangelistic missionary work within their state. Their primary function was to evangelize the state and establish new churches. Disciples' growth from 50,000 in 1849 to over 1,000,000 by the turn of the century is almost entirely due to the work of the State Societies! As Lair observes,

In a survey conducted between 1915-1925 it was reported that 4,345 of the existing churches of the brotherhood had been stated by the work of the state societies—a witness to the impact of state organizations in planting new churches.<sup>16</sup>

As the work of Disciples expanded, new areas of responsibility were taken up by the State Societies. Eventually state and district assemblies were held for purposes of fellowship and sharing of concerns. As the areas in which they worked grew, State Societies found it necessary to develop inter-agency coordination. These became the unified agencies Disciples have today, with considerable reorganization during Restructure (1968). Many of the responsibilities of the State Societies are assigned to the regional office today.

4. The fourth concept Disciples held firm that has formed the strengths and weaknesses of Disciple congregation's mindset in relation to church growth was *their rearing in democratic ideals*. Observes Lair:

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<sup>16</sup>Lair, p. 130.

The Christian Churches were part and parcel of the town-meeting philosophy, the importance of every individual voice, the right to vote accorded the masses, representative government, freedom and liberty, local autonomy or self government, and the right to govern derived from the consent of the governed---all of which pervaded American life and thought.<sup>17</sup>

But autonomy and representative government are not equivalent. Emphasis on autonomy suggests that decisions made at a level more inclusive than the congregation need not be followed. Therefore objections at the congregational level often prove disruptive to the work of the whole church. On the other hand, emphasis on representative government threatens autonomy.

5. The fifth concept is the *spiritual strength* Disciples offer their members through the observance of the Lord's Supper every week. This practice appeals to members of many other denominations since once-per-week is the lowest common denominator of observance. This is important as a strength because, as one will recall, 90 percent of all adult American unchurched people are really dropouts, i.e. they did have (at one time) a denominational church home. In Disciple congregations the individual is able to partake of the emblems as frequently as he or she may choose. Therefore the fact that Disciples offer Communion every week is especially attractive to individuals switching denominations, particularly couples in which the individuals come from different denominational

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<sup>17</sup>Ibid., pp. 62-3.

heritages.

6. The sixth and final concept which substantially influenced the Disciple mindset in relation to church growth strengths and weaknesses is that of *Christian unity*. Disciples have always witnessed to the sin of a divided church because ". . .the church of Christ upon earth is essentially, intentionally, and constitutionally one."<sup>18</sup> Disciples have contributed far beyond their numerical strength to leadership in ecumenical concerns. When Disciples themselves became a denomination (for all practical purposes anyway), that hope for Christian unity continued. The first generation of Disciples were oriented more toward reformation from within the existing denominational structures. The second and subsequent generations of Disciples were more oriented toward restoration by demonstrating the New Testament pattern of church order (self-interpreted, of course), and by that means calling all other groups to join the pattern. But as this second emphasis became more entrenched, a rigid, dogmatic interpretation of that New Testament pattern emerged. It eventually contributed to one of the major divisions Disciples have suffered and that division is a major factor in their statistical decline.

Furthermore, their ecumenical mindset hurts them as

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<sup>18</sup>Declaration and Address, Section I.

church growth is concerned. Remember Kelley's thesis that churches which are relativistic tend to head toward decline. Disciples' ecumenical nature also makes it difficult for their churches to disciple new members into mature Christians who can reproduce themselves. They do not feel comfortable telling them what to believe, and showing them the options does not seem to have occurred to them. Maybe it is because it is so time-consuming.

In returning to the general history of Disciple polity as it relates to church growth, I must note that pure congregationalism was not meeting their total needs. In the implementation of State Societies and eventually the national structure, it is evident they sensed a need for more cooperative polity. So in the late 1950s a number of consultations were set which explored, in part, programs of the Disciples no longer urgent and work that is more urgent now. The purpose was much the same as that of the Congregational Concerns Team mentioned in the introduction to this project. In fact, one Disciple leader, Dr. Ronald E. Osborn, continues to serve on both committees.

In January 1957 a panel of scholars was convened to restudy the doctrines of the Disciples, the scholars justifying their conclusions on the basis of the best available scholarship. Their results were published in a three volume work entitled, Renewal of Church: The Panel Reports edited by W. B. Blakemore. The three volumes are: The Reformation



of Tradition edited by Ronald E. Osborn, The Reconstruction of Theology edited by Ralph G. Wilburn, and The Revival of the Churches edited by William Barnett Blakemore. The panel reports gave Disciples an interpretation of their history which pointed to the need for a restructuring of their organizations and a rethinking of their polity. Eventually Restructure was approved in the form of The Provisional Design at Kansas City, 1968---but not before a split which severely affected Disciples, at least statistically.

Robert W. Burns, a past president of the International Convention and member of the Commission of Restructure from its inception, raised serious objections about possible threats to the autonomy of the local congregation under Restructure, especially the congregations' retention of property rights. When his fears were not quelled, he and others formed the Atlanta Declaration Committee which stirred up unfounded fear in some congregations. All totaled, more than 2,300 congregations were removed (by their request) from Disciple yearbook statistics. Lair makes a case for these congregations having been 95 percent uncooperative anyway, but laments the loss. In any case, I have done my study using *only the existing sixty-seven congregations in Los Angeles County*, which report severe decline by themselves.

What has the Christian Church (Disciples of Christ) affirmed in The Provisional Design? Lair has observed:

1. It has voted against pure congregationalism.
2. It has recognized three manifestations of church--congregational, regional, and general.
3. It has proclaimed that each manifestation has integrity, self-government, authority, rights, and responsibilities.
4. It has accepted the view that there are local congregations, regional congregations, and a general congregation.
5. It has enunciated some specific functions to be assigned to each manifestation of the church.<sup>19</sup>

What will come eventually of Disciples' Restructure remains to be seen. When they restructured themselves in 1968 they were seeking a way to increase the effectiveness of their witness as Christ's church. The tension was to do so without unduly limiting the treasured autonomy of their local congregations and at the same time gaining some cooperative effort and unity. As Lair writes,

This is the challenge in restructure; to change the organization of the Christian Church in order to insure freedom for all manifestations to express their inter-relatedness, yet not bind them so tightly that the organization poses a threat to the freedom it insures.<sup>20</sup>

Disciples have done this by pledging a covenantal relationship in their Provisional Design (paragraph 4):

In order that the Christian Church through free and voluntary relationships may faithfully express the ministry of Christ made known through scripture, may provide comprehensiveness in witness, mission and service, may furnish means by which congregations may fulfill their ministries with faithfulness in Christian stewardship, may

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<sup>19</sup>Loren E. Lair, The Christian Church (Disciples of Christ) and Its Future (St. Louis: Bethany Press, 1971), p. 146.

<sup>20</sup>Ibid., p. 144.

assure both unity and diversity, and may advance responsible ecumenical relationships, as a response to God's covenant, we commit ourselves to one another in adopting this provisional design for the Christian Church.<sup>21</sup>

The local congregation must express its responsibility to the regional and general manifestations of the church ". . . by concern, involvement, representation, financial support, and leadership in the achievement of the whole ministry of the church."<sup>22</sup> In exchange the regional and general manifestations must seek always to serve the will of the local congregations from which they get their existence. I believe the Pacific Southwest region (which includes Los Angeles County), does not have enough mutual trust and support at the present time between itself and its local congregations. This makes an effectively organized effort on the behalf of church growth difficult.

6. The weaknesses of Disciple polity and mindset as it relates to church growth contributes to the weakness of their professional leadership in this same area. Because Disciple polity and mindset makes it difficult to define, agree on, and initiate organized effort, their clergy have not set effective goals for church growth at the general, regional, or even

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<sup>21</sup>Christian Church (Disciples of Christ), Yearbook and Directory, 1979 (St. Louis: Christian Board of Publication, 1979), p. 5.

<sup>22</sup>Lair, The Christian Church, p. 181.

congregational levels. Hopefully the new Growth for Witness program (dedicated on Easter 1982) will change this failure to set goals. Presently most of their congregations have no goals specified and written down. Dr. Terry L. Miethe, a Disciple minister in Los Angeles County, conducted a survey of the active Disciple ministers of the Pacific Southwest Region in the latter part of 1980. His return rate was 49 percent. Of the nearly half of the ministers in this region who responded, 72 percent said their congregations had not developed objectives and priorities in ministry.<sup>23</sup> Is it any wonder why their churches are not striving to grow? They have not been led to *plan* to grow. They are shooting for nothing and hitting their target.

Ronald E. Osborn's article "The Peculiar Circumstances of Western Disciples," includes a list enumerating some of the factors slowing the growth of Disciples on the Pacific Slope. A list of the ones which I believe are caused directly by leadership ineffectiveness follows:

Recent Factors in Slowing the Growth of Disciples  
(There were a total of 22 listed)

#3. The take-over of communication by the mass media which Disciples have not widely used, accompanied by their failure to develop any leader of "celebrity" status in the West (or in the East).

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<sup>23</sup>Terry L. Miethe, "A Questionnaire on the Vocation of Ministry," (unpublished paper, University of Southern California, 1980), p. 14.

#9. The individualism of ministers and localism of congregations resulting in the lack of significant teamwork either in establishing new churches or in rendering dramatic social service.

#17. A ministerial self-image which emphasizes the role of administrator and counselor at the expense of evangelist and educator (if you don't bring in new people and teach them, after a while there's nothing left to administer).

#19. The failure of the seminaries ("Ah," you say, "at last!") to overcome the faddishness of recent years and to help young ministers achieve a balanced and constructive approach to the building up of the church rather than one-sided enthusiasm for the "latest thing."

#20. The current shortage of "pace-setting" congregations and effective ministers to serve as models for others in the region.<sup>24</sup>

If Disciples' general, regional and congregational leadership were seriously to adopt numerical growth as a priority in the eighties, they could overcome many of these hindrances.

Owen G. Stultz lists ten roles in which the leader who would seek to help a church grow should perform. How well do you believe Disciple clergy in Los Angeles County perform in these ten role functions?

The pastor's role is to. . .

1. Help the church have vision.
2. Preach and teach the word of God.
3. Help the church to want to grow.
4. Help change the mindset of the congregation from a come to a go church.
5. Help the congregation understand the principles of church growth.
6. Help the congregation plan for evangelism and church growth.

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<sup>24</sup>Ronald E. Osborn, "The Peculiar Circumstances of Western Disciples," Impact 1 (1978), 31-3.

7. Help persons develop as evangelists.
8. Help the congregation work at developing mature membership.
9. Lead the congregation in committing itself to developing new churches.
10. Take risks and help the congregation take risks.<sup>25</sup>

Disciple clergy are average in effectiveness of evangelism and church growth functions as compared with other denominations' clergy across the spectrum from extremely liberal to extremely conservative. Two independent sources confirm this analysis. First, Schuller, Strommen and Brekle recently completed their massive work, Ministry in America, which shows that Disciple clergy rank about average in precedence of evangelistic goals (pp. 130-131), about average in evangelistic witness (pp. 216-217), and about average in assertive individual evangelism (pp. 126-127). However, the Disciple minister's personal commitment to faith ranks significantly lower than other denominational families (pp. 320-321). Personal commitment to faith was assessed by the clergy's response to these issues:

1. A Personal Faith: It is obvious that the Gospel is known as "good news" for the minister personally and therefore he/she continues to grow in faith.
2. Recognition of One's Needs: Sincerely acknowledges his/her own spiritual dependence and can ask for and receive forgiveness.

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<sup>25</sup>Owen G. Stultz, "The Role of the Pastor in Evangelism and Church Growth," Brethren Life, 25 (Spring 1980), 111-20.

3. Ministry as Calling: Knows his/her call to ministry to be clearly from God, a calling shared by the spouse; nurtures the calling by practice of spiritual discipline.
4. Handling of Personal Dissatisfaction: Can acknowledge own problems with the ministry and can talk with trusted persons about frustrations and doubts.
5. Religious Language: Talks about own Christian life in particularistic terms and tells of experiences with God that set him/her apart from others.
6. Priestly Disciplines: Regular in practice of religious disciplines associated with one's ordination.<sup>26</sup>

Disciple clergy also rank significantly lower than other denominational families in ministries to the religious community. Here the issues were:

1. Preaches with authority.
2. When he/she is through preaching you are conscious of Jesus Christ.
3. Preaches sermons that awaken listeners to their sinfulness and need for a Savior.
4. Quotes much Scripture from memory when preaching or teaching.
5. Teaches the meaning of sacraments.
6. Understands and appreciates the dogmatic and liturgical foundations of prayer.<sup>27</sup>

On the other hand Disciple clergy rank significantly higher than other denominational families in ministries to the community and world. These issues are:

1. Locates people to whom he might refer individuals not helped by community agencies.
2. Insists that political struggle is a rightful concern of the church.
3. Works to make sure that all people are free to buy property in areas of their choice.

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<sup>27</sup>Ibid., p. 314.

4. Organizes study groups in congregation or community to discuss public affairs.
5. Urges members to be both informed and responsive to community needs.
6. Serves on task forces or committees to improve conditions at school or in the neighborhood.
7. Shows concern about liberation of oppressed people.
8. Uses principles and methods of organization for political change.
9. Makes contact with the political thought and life in the community.
10. Organizes action groups in the congregation to accomplish directly some political or social goal.
11. Provides community leadership in ways that awaken trust.
12. Works toward racial integration in the community.
13. Speaks prophetically out of a conviction that the Church is the conscience of humanity.
14. Works with different community factions.<sup>28</sup>

The second source which confirms my analysis that Disciple clergy are average in effectiveness of evangelism and church growth functions is Terry Meithe's survey results of the Pacific Southwest region's active Disciple clergy. He found that the ministers averaged only 1.76 hours per week actually calling on visitors or prospects. Yet 37 percent listed evangelism-public relations with a priority code of three or higher.<sup>29</sup> Coupled with the fact that their congregations average 12.3 *new* visitors per month (my survey results), one realizes that Disciple clergy do not give a great deal of

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<sup>28</sup>Ibid., p. 312.

<sup>29</sup>Miethe, p. 5.



attention to their best prospects for evangelism and church growth.

The fact that Disciple clergy are committed to social and world concern ministries is not the weakness. The problem lies in priorities. Kelley proves this point so well that he is worth quoting in full:

Clergy seem determined to cling to the self-justifying misconception that the laity does not want them to engage in social action, but they will do so anyhow, even unto martyrdom, because it is their Christian duty! But this is not what the laity thinks at all. A study that took the novel approach of asking the laity (as well as the clergy) - over 3500 of them - for their views, not just in one part of the country but throughout the United States and Canada, came to very different conclusions which tend to reinforce the viewpoint of this book.<sup>30</sup> The laity responded massively that a social witness is an essential part of the churches' task and that they would consider it improper to withhold contributions just because they happened to disagree with the views of church leaders on such issues. Their dissatisfaction with the church was on another point - one which the clergy seems unable to hear or remedy: what they believe to be the most important tasks of the local church. With surprising unanimity among clergy and laity the following preferences were expressed (in rank-order of importance):

#### A

1. Winning others to Christ
2. Providing worship for members
3. Providing religious instruction
4. Providing ministerial services
5. Providing for the sacraments

#### B

6. Helping the needy
7. Supporting overseas missions

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<sup>30</sup>George Cornell and Douglass Johnson, Punctured Preconceptions (New York: Friendship Press, 1972).

8. Serving as social conscience of the community
9. Providing fellowship activities
10. Maintaining facilities for the congregation
11. Supporting the denomination
12. Supporting minority groups
13. Influencing legislation
14. Building low-cost housing

If one were to divide this series into two sections - which the researchers did not - the first five items (Group A) might be characterized as the activities in which ultimate meaning is promulgated, inculcated, and nurtured, while the remaining eight items (Group B) are activities by which it is embodied, exercised, and practices - once it has been acquired.

The whole point of this exercise is to make clear that the lay respondents did not reject the B group of activities; far from it. They considered them necessary perhaps more at the national or regional level than at the local - but they placed them in a position of secondary urgency. They want the A group of activities done first! They did not object to the clergy's engaging in B activities; what they object to is the clergy's doing them in preference to, to the exclusion of, almost as a substitute for, the A group! Is that so unreasonable?<sup>31</sup>

Disciple clergy are average in the areas lay people see as high priority items. Yet Disciple and Disciple-affiliated seminaries do not give very much attention to evangelism and church growth. I agree with Lair's call for more continuity between what the congregations want and need, and the product the seminaries turn out:

In the interest of academic freedom and in respect of accreditation, the seminaries have tended sometimes to educate men and women without regard to any other concerns, and then after granting degrees they expect the church to accept the graduates without question and place them within its ministry. To the extent that this has prevailed the seminaries and the church have suffered. It is the

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<sup>31</sup>Dean M. Kelley, Why Conservative Churches Are Growing (New York: Harper & Row, 1977), pp. ix-x.

contention of this author that the church and seminaries must move into closer partnership in the education of ministers--in faculty personnel, on oneness of purpose, in curriculum, in quality of education, in devotion to truth, in loyalty to the church as Christ's body, and in commitment to the fundamental witness and ministry of the church.<sup>32</sup>

7. The fact that Los Angeles County Disciples are 91 percent homogeneous in their congregational make-up as regards ethnicity is a strength for those of us who believe in applying the homogeneous unit principle to ethnic differences. Only 9 percent of their congregations (six of sixty-seven) are heterogeneous. They are, with the ethnic composition shows:

Azusa: Anglo and Hispanic.

La Puente (Del Haven): 55% Anglo, 40% Black, 5% Hispanic  
5% Other.

Los Angeles (Cypress Park): Anglo and Hispanic.

Los Angeles (Filipino): Anglo, Asian, Black and Hispanic

Los Angeles (Pico-Arlington): 50% Anglo and 50% Black.

Los Angeles (Wilshire): Anglo, Asian, Black and Hispanic.

The problem I have is that *not enough of their homogeneous churches are of non-Anglo ethnicity*. Of the sixty-one homogeneous churches, fifty-one (84%) are Anglo, and only eight (13%) are Black, and only two (3%) are Asian. The homogeneous Black congregations are in Los Angeles (All Peoples, Antioch, East 105th St., Faith, McCarty Memorial, Thirtieth St., United), and Lynwood. The homogeneous Asian congregations are in Los Angeles (West Adams: Japanese, and Pico-Arlington Korean: Korean). This predominance of homogeneous Anglo congregations in a racially/ethnically

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<sup>32</sup>Lair, The Christian Churches, p. 130.

pluralistic area like Los Angeles County is one of Disciples' greatest weaknesses.

8. The number of visitors to Disciple congregations is a strength on which they are not capitalizing. They average 12.3 *new* visitors per month in Sunday morning worship services in any given congregation. Most of their congregations still do not have a well organized and consistent lay or clergy visitation program to these prospective Christians and potential members of the church. Where visitation is occurring, the visitation teams are rarely well versed in verbally relating the Gospel. Without training in how to do this they are attempting to "fellowship" prospects into membership in the church rather than sharing the Gospel with the unconverted person.

9. The members expectations regarding their congregation's future growth or decline is very important as a factor in church growth. The expectations of lay people are reflected in their responses to the following question:

What do you anticipate through the 1980s for your church numerically?

Significant growth:	28%	Stability:	53%
Decline:	13%	No Answer:	6%

This is a great strength resource. That 28 percent are anticipating growth will help make it come to pass. Churches rarely do stay stable in membership over a decade (unless the rolls are never pared), so the 53 percent who anticipate

stability are probably either overly cautious in predicting growth, or (more likely) unrealistic in facing their true potential.

## Chapter VI

RECOMMENDATIONS FOR CHURCH GROWTH FOR THE  
CHRISTIAN CHURCH (DISCIPLES OF CHRIST)  
IN LOS ANGELES COUNTY

The typical congregation of any given denomination nationwide will lose about 10 percent of its active membership every year<sup>1</sup> by death, transfer, and (when such is acknowledged by the church) shift to non-participating status. The sixty-seven Disciples churches of Los Angeles County report a total participating membership in 1980 of 13,884. The additions necessary to stay even would be 10 percent or 1,388. Yet the churches report only 1,003 additions in the 1981 yearbook for the year 1980. Predictably, their participating membership dropped again in 1981 to 13,440. Over the next two decades or so their congregations in Los Angeles County, being older ones might very well experience an attrition rate significantly higher than 10 percent!

But the future is open to them. They will not necessarily continue to decline. The present trends will not be the sum total of their future. There are always surprises. But there are a few predictables. The following are three

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<sup>1</sup>Herb Miller, "1981 Statistics Reveal New News About Baptisms and Transfers," Net Results 2:11 (August 1981), 1-4.

of my predictions:

1. As any trend nears saturation level it becomes more difficult to continue expansion. Because 60% of the populace is churched, it will become more difficult to convert the other 40%.
2. There is still a strong fundamental base of religious belief in the United States and this will continue at least into the 21st century.
3. Although the population will continue to age overall in the years immediately ahead, the number of young adult singles and families (which are the stable leaders of the future for the typical church) will increase significantly (see the fifth recommendation for growth below).

What Disciples need to do is reverse the mindset of the 66 percent of their members in Los Angeles County who anticipate either stability or decline. But the negative mental attitudes will not be altered without a reasoned hope for the future. Since what they do now to a large degree shapes their future, I offer six recommendations for church growth. The first five suggest ways in which they might reverse their decline and possibly grow. The sixth is a suggestion as to five honorable options when the death of any given congregation seems unavoidable.

1. Church establishment should be one of their highest priorities. This is how the first and second century church grew. It is one of the ways all churches since that time have grown. It is how Disciples in Los Angeles County grew from 1870 to 1959. Lyle Schaller observes:

Every denomination reporting a decrease in membership reports a decrease in congregations. Every denomination

reporting a decrease in congregations reports a decrease in members. While this does not prove a cause and effect relationship, it does introduce the first component of a denominational strategy for church growth. . .to organize new congregations.<sup>2</sup>

The Delphi Project is a survey based on three groups of participants and conducted by the Joint Strategy and Action Committee (JSAC) Incorporated, a collaborative planning and action organization of denominational boards. The facts mentioned here are excerpted from an address by John C. De Boer, Executive Director of JSAC, to the Disciples' Directors of the Board of Church Extension during their mid-1980 Board meeting and planning retreat.<sup>3</sup> The participants in the survey were (1) chief executives of denominations or mission boards who would have a broad perspective on mission, (2) the heads of programmatic divisions of mission boards who could be expected to have an accurate grasp of the overall span of home mission programs and needs, and (3) chairpersons of JSAC's dozen or so task forces who could pinpoint mission concerns in their specialized field.

The project results show that religious people have a deep need for a place which they can identify with their

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<sup>2</sup>Lyle E. Schaller, "What Are the Alternatives?" in Dean R. Hoge and David A. Roozen (eds) Understanding Church Growth and Decline, 1950-1978 (New York: Pilgrim Press, 1979), pp. 351-2.

<sup>3</sup>The article mentioned is published as John C. De Boer, "The Emerging Agenda For Church Extension," Cutting Edge 10:1 (January-February 1981), 1-4.



religion. Therefore regional and general manifestations of the church will need to include building plans as they plan to establish new congregations. It would be repeating the mistakes of the 1920s to 1950s if leaders went out and built new *buildings, before* congregations were established. Disciples have begun to use the concept of a pastor-developer. This person goes into a possible area for a new *congregation* with the purpose of assessing that area's potential to support a new congregation of Disciples. The pastor-developer has a two year time-line in which to do this feasibility study. Not all congregations so established will ever have a building of their own. Some may meet in the facilities of existing Anglo Disciple congregations. Some may meet in the church buildings of some other denomination. Many will build their own separate Disciples' church building. In any case, Disciples have not allocated enough funds to this purpose. They are currently conducting a Capital Funds Campaign in the Pacific Southwest Region. *If* successful, they will have raised \$2,000,000 by 1986. Only \$720,000 will go to establish new congregations. I do not believe this will begin enough new congregations to even offset the number which close their doors between now and the end of this decade, let alone make any significant inroads into the population increases predicted for Los Angeles County in the next twenty years. Disciples will need to get more serious about new congregation establishment if

they are to grow.

2. Church growth principles should be taught to Disciples' pastors and lay leaders. I believe having more knowledge at the general, regional and congregational levels of the church would increase their potential for growth. But this is not likely. Disciple leaders presently seem uninterested in the results of church growth research. Part of this uneasiness with church growth (broadly defined) is because of Disciples' association of the term "church growth" with the findings and methods advocated by the quite conservative Institute for American Church Growth. Some of the more conservative denominations, not being negative toward the church growth movement *as a whole*, have benefitted from researchers' findings. Bruce L. Shelley, a professor of church history, notes, "Several of the denominations--Baptist General Conference, Christian and Missionary Alliance, Church of the Nazarene--have adopted church-growth principles and designed denominational structures to achieve growth."<sup>4</sup> Disciples need to begin educating their clergy and lay leaders in church growth principles. Of course, education in the principles will not help if the principles are not *applied*. Lyle E. Schaller suggests this kind of education:

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<sup>4</sup>Bruce L. Shelley, "Sampling the Spirit of the Smaller Denominations," Christianity Today 25:21 (December 11, 1981), 25.

The second component of a denominational strategy requires a far larger degree of participation from existing congregations. This is a denominationally initiated effort to provide training experiences in church growth for both the laity and the clergy. This component of an action plan is based on the belief that researchers in the behavioral sciences have learned some things about church growth that can be transmitted and that people can take advantage of these learnings to help their congregation to grow. The contributions to this volume by Hoge, Roozen, Doyle, Kelley, Jones, Walrath, Roof, Dyble, Hadaway, McKinney, and Wagner represent examples of what has been learned that can be transmitted to congregational leaders to help them develop a congregational strategy for growth. In most cases, however, the *initiative* for creating these training events rests with the denominational leaders.<sup>5</sup> (Emphasis mine.)

The training which is a part of the Disciples' Growth for Witness programs will not be sufficient. It is not precise enough in detail. The Moving Family training and resource will be excellent in that one aspect, i.e. the loss of members to the denomination when people move. Transfers should be set up as people change areas of residence. Reunion Lab appears to show potential in evangelizing the inactive on Disciple church rolls by finding out *with* them the cause for non-belief and/or non-participation. But Adventures in Evangelism and Order of Andrew do not educate people in basic church growth principles.

3. Disciples must reach out to evangelize among culturally distinct, non-Anglo groups. The Anglo population makes up 80-90 percent of Disciple membership. Disciples must reach

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<sup>5</sup>Schaller, pp. 351-2.

*non*-Anglo groups (culturally speaking). This must be done by applying the homogeneous unit principle if they are to effectively reach these groups. Disciples have been attempting to assimilate these culturally distinct groups into their Anglo congregations for years without much success. If they are to be responsible to the Great Commission, then they must develop plans for beginning *culturally* homogeneous congregations in areas of the county which have high concentrations of culturally distinct groups. Disciples are currently anticipating two culturally non-Anglo pastor-developers who will evangelize in Los Angeles County. That will not be enough to prevent decline in relation to the percentages of culturally distinct people expected to live in Los Angeles County. In Perspective: The Los Angeles Marketing Area, A Market Profile gives one an idea of the rates of ethnic change from the past, and possibly an idea of what the future holds for Los Angeles County.

#### White

1950	*****86.3%
1960	*****79.0%
1970	*****65.9%
1980	*****40.3%

#### Black

1950	**5.3%
1960	****8.8%
1970	*****12.0%
1980	*****12.6%

Hispanic

1950	***1.5%
1960	*****9.9%
1970	*****18.0%
1980	*****27.6%

Other

1950	*1.5%
1960	*2.3%
1970	**3.9%
1980	*****19.5% <sup>6</sup>

In comparison to the base year of 1950, the Anglo population has decreased from 86.3 percent to 40.3 percent, less than half of the total population. The Hispanic and Black populations have shown the greatest increase in population--respectively 6.9 percent to 27.6 percent and 5.3 percent to 12.6 percent.

Disciples need to witness to as many non-Anglo, culturally distinct groups as they can. This will mean they must go to these groups in the inner city or suburbs, i.e. wherever they are located. They are mostly in the inner city. The JSAC Delphi Project results (discussed above) indicate there is an 87 percent probability that inner city areas will be redeveloped for the middle class, reversing the trend of what has been called "white flight" to the suburbs. Sociologists call this theory (which is already evidencing some signs of validity) *gentrification*, i.e. reentry of the middle class "gentry" into the city. But Disciples should not look on

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<sup>6</sup>Los Angeles Times, In Perspective, p.17.

their many existing inner city *congregations* as viable places for entry of these culturally distinct groups into our faith. Culturally distinct congregations must be begun. This means enlisting and training non-Anglo clergy. There is a small amount of money set aside for this very purpose in the current capital funds campaign. How might these pastor developers work?

Daniel Sanches, a leader in the Southern Baptist Convention's Home Mission Board in Atlanta has described *four models for churches in culturally changing communities*.<sup>7</sup> First, is the *multi-congregational* model. Sanches defines it as:

. . .a corporation composed of several congregations (Anglo and ethnic) in which the autonomy of each congregation is preserved and the resources of the congregations are combined to present a strong evangelistic witness in the community.<sup>8</sup>

His example is the Nineteenth Avenue Baptist Church of San Francisco which combines Anglo, Chinese, Japanese and Estonian congregations. The original English speaking congregation has doubled in membership in the ten years that the new model has been functioning, and their offerings have tripled. The other congregations are also growing. Sanchez lauds the benefits: the members have a choice as to language and worship

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<sup>7</sup>Daniel Sanches, "Viable Models for Churches in Communities Experiencing Ethnic Transition," (unpublished manuscript, Fuller Theological Seminary, 1976).

<sup>8</sup>Ibid., p. 4.

style. Several Japanese families have chosen to join the Anglo congregation, but others prefer to worship in their native tongue. Once a month the four congregations join together in the Lord's Supper with all four pastors officiating.

Another multi-congregational model is Temple Baptist Church (American Baptist) of Los Angeles. Their goal is to establish six to twelve congregations. The four now functioning are Anglo, Hispanic, Korean and Chinese (which itself is divided into Mandarin, Cantonese and Swatow-speaking dialect groups). On the first Sunday of each quarter, all the congregations meet together at the worship hour for what is called a "Sounds of Heaven" celebration, including the Lord's Supper. Prayers, testimonies, greetings and special musical numbers (but no sermon) are given in the various languages, and the congregational singing follows the music with the lyrics being simultaneously sung in every language represented.

The Disciple of Christ church in the Southland doing the most with the multi-congregational model is First Christian Church Santa Ana, under the pastoral leadership of Norman Conner. There are Anglo, Korean, and Vietnamese congregations meeting now, all of which are growing. The Vietnamese congregation may soon affiliate with the Christian Church (Disciples of Christ).

The *second* model Sanchez offers is one of *temporary sponsorship*. Here the resources of a parent congregation (which has little hope of surviving itself) are used to minister to culturally distinct groups in the neighborhood, and to aid them in establishing homogeneous congregations. One example Sanchez gives is First Southern Baptist Church of Hollywood which in the last ten years fostered eight new congregations: four Hispanic, and one each of Hungarian, Ukranian, Filipino and Mandarin Chinese

The *third* model is the closest thing to what Disciples in Los Angeles County have been previously attempting. The *bilingual-bicultural* model is a heterogeneous congregation. Trinity Baptist Church of Houston is an example. The pastor is a bilingual Mexican-American and the mix is 20 percent Anglo and 80 percent Hispanic. However, the ratio of Mexican-Americans to Anglos continues to increase and the congregation will probably eventually follow the fourth model's pattern.

The fourth type Sanches offers is the *total transition* model in which one homogeneous congregation plans its own phasing out and the phasing in of a different homogeneous congregation which has moved into the neighborhood. This model only works well, Sanches admits, when "there is a strong conviction that this will continue to be the Lord's church in that community--even though it has taken on a different



cultural clothing."<sup>9</sup>

4. Disciples must take a stronger stand for this Gospel, and other of God's revelation to humankind, as providing the answers to life's most fundamental questions on the meaning and purpose of life. Both the exclusivistic/strong and the ecumenical/weak ideal types described above in Kelley's thesis are to be abhorred. But Disciples could dramatically help themselves to grow if they would gain a clearer understanding of what it is they really do believe. Of course, recognizing the theological diversity allowed for by their polity there are many different conclusions which individual Disciples will reach. But certainly each individual member *can* speak with authority on at least some central issues. What do Disciples have distinctively to offer to the unchurched? If it is the God who radically alters lives and gives ultimate meaning to life then they can anticipate being attractive to many people. If they offer only what is available already in the secular "market" then they will be largely ignored. Ronald E. Osborn, professor of church history and Disciple historian, observes:

We have lost the sense of Christian distinctiveness, the notion that commitment to the God of Jesus Christ involves a vision of human relationships sharply at odds with the presuppositions of our society. In the nineteenth century most American churches identified so completely with the culture that they bore little or no

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<sup>9</sup>Ibid., p. 16.

effective witness against slavery. In our century most Christian people have no distinctive conscience about war, issues of economic justice and human rights, or the vulgar view of success. We have lost all sense of standing over against the world. As a result, most of the emphases and movements which have surged through the liberal churches in the past two decades have derived from secular sources, and any connection with the gospel has been purely coincidental. Much of our preaching and Christian education has merely echoed the siren song of the culture to the accompaniment of chimes.<sup>10</sup>

While Osborn's critique is correct, he does not in this passage address the real issue of Disciples' separation from culture. Taking a stronger stand on the topics he mentions will not be perceived as answering life's most fundamental questions on the meaning and purpose of life. I am calling for Disciples also to take some stronger stands on issues like: How is one saved personally (and the implications for that in both this life and the next)? What is the precise and concise meaning of the Gospel? For what purpose does each person exist?

While I advocate Disciples taking a stronger stand on these and other foundational issues of Christianity, I do not believe they must do so in authoritarian ways in order to be attractive to most people. Disciples have a high commitment to individual interpretation of Scripture. They do not take stands on creeds as a church. I am not suggesting that they begin to do so. I do believe that

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<sup>10</sup>Ronald E. Osborn, "Elements In A Program for a Christian Future," Impact 1 (1978), 35.

individual ministers must begin to preach and teach as though they have some of the answers to these questions. When they do so it will result in a congregation with an evangelistic zeal, deep commitment to the goals of the rest of the church, and strong group support for the other members. This strong stand need not be intolerant of other's beliefs, nor absolutist in order to be perceived as "taking a strong stand." In fact, taking into account many of the long term cultural trends toward diversity, Disciple tolerance will be a great asset toward church growth. But I do mean Disciples must teach at least options in doctrinal positions, demand some evidences of commitment from people on their rolls, expect their members to conform to at least a few disciplines, and give responsible evangelical witness respectability and well planned encouragement. Taking a stronger stand need not run counter to Disciples' commitment to ecumenicity. As Osborn notes:

Speaking with a sense of distinctiveness *from* a Christian position involves a serious effort to clarify our Christian ideas and commitment. Such effort requires sustained reflection, both individually and with other Christians, on God's self-revelation which we confess reached its highest point in the total ministry of Jesus Christ. That reflection about God's self-disclosure is guided by the witness of Scripture, the insights of Christian tradition, and the testimony of Christian experience. Equally it is guided by our sensitivity to our contemporary situation and by the insights of the modern mind.<sup>11</sup>

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<sup>11</sup>Ibid., pp. 36-7.

5. Introduce program elements which provide specialized ministries to meet the needs of a greater portion of the population, as well as to target young adults for special attention. By meeting the needs of a larger portion of society Disciples will increase the pool of people who may be attracted to their churches. By giving special attention to young adults they may bring their congregations somewhat back into line with the age characteristics of the society as a whole.

Disciples in Los Angeles County cannot rely on "business as usual." The directions ministry took in the fifties at the height of their membership are not all effective today. Several decades ago people typically lived out their lives in one or two geographical areas in which institutions like the church, family and school gave relative stability and integrity. The wholistic local experience has become the norm for fewer and fewer people.<sup>12</sup> Those increasing numbers which represent the mobile, cosmopolitan, educated mindset are also disproportionately unchurched. Particularly those who are more mobile tend to be less likely to have an experience of the influence of one local congregation. The mobile society live in Los Angeles County en masse.<sup>13</sup> In Los Angeles County

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<sup>12</sup>Douglas Alan Walrath, "Why Some People May Go Back To Church," Review of Religious Research, 21:4 Supplement (1980), 468-75.

<sup>13</sup>For the following statistics: Los Angeles Times, In Perspective, pp. 8, 12-3.

In Los Angeles County during the decade of the sixties, multiple-dwelling units (like apartment buildings and condominiums) increased 65.5 percent. In the decade of the seventies they have increased an additional 20 percent. Although 84 percent of those people who moved in the last five years moved *within* Los Angeles and Orange counties, the fact that nearly half (44.3 percent) of the total population moved demonstrates how mobile the society is. The members of the society who are most mobile are the ones socialized during the sixties and seventies. A high percentage of them were turned off to institutions generally and the church in particular. As Douglas A. Walrath, a sociologist of religion, observes:

They also saw the church as unable to provide meaning and direction in many people's lives. In contrast to traditional church members, these new persons will not assume the church's necessity and will not be loyal to the church simply because it is there, but only insofar as they experience it as effective. To reach these persons in their adult years, churches will need to program directly and appropriately for them.<sup>14</sup>

To increase the portion of the population to whom Disciples are attractive, they will need to develop program elements for specialized ministries. For example:

. . .the deaf, parents of developmentally disabled children and those children, the recently widowed, the young single and never married adults in the 20-26 age bracket, the upwardly mobile lower-middle class and middle class parents (and especially Black parents) who desire

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<sup>14</sup>Walrath, p. 471.

an excellent Christian education for their children and are reached through the Christian day school for children in the 3-10 age bracket, single parents, the "empty nest" generation in their late forties and fifties, the recently divorced, persons in wheelchairs, parents who recently experienced the death of a child, alcoholics, young single adults in their middle and late twenties who are engaged in a personal religious search and who are seeking an outlet for expressing their creativity and commitment through serving as volunteers, the intentionally childless couples who feel ostracized in the conventional family-centered parish, and newcomers to the United States from South America, Asia, and Africa.<sup>15</sup>

As to reaching out to the young adult specifically, Disciples will have to develop programs which will meet their needs and/or bring the church into their conscious awareness. I can only touch on a few suggestions here. Disciples need to capitalize on their traditional appeal to the rational, inquiring mind. Sermon forms could emphasize Bible *teaching*. The flow of the worship service needs to be smooth and interesting for a generation brought up on the visuals of television and movies. During this time when Christian child rearing principles seem to be such a concern, Disciple churches need to make this education available to the unchurched young adult in the parish area.

There are four factors which run counter to Disciples developing such specialized program ministries. *First*, they are still somewhat entrenched in the geographical parish concept in which each congregation attempts to program only for

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<sup>15</sup>Schaller, p. 354.

the people who live within a mile or so of the church facility, and to program for those persons' every need.

*Second*, most congregational leaders realize the stability for the future of their congregation is centered around the young adult family with children. Lyle Schaller estimates as much as 85 percent of all churches have as the first priority on their outreach agenda the evangelization of those husband-wife couples with a child at home--and who comprise only 34 percent of the adult population in the nation. In my survey of Disciple lay people in Los Angeles County I asked the question, "What suggestions would you have to assist your own church to grow numerically in the next twenty years and beyond?" Seventeen percent (20 of 119) actually wrote down (without multiple choice), reaching children and young couples! It is the massive attention the younger family draws in a church with limited resources which makes program for *other* special groups such a low priority. But in my estimation the church's concern for this group is warranted. Roozen's study of church dropouts' re-engagement patterns shows people are most likely to return to active church participation when they are young adults. The return rates are 8.7 percent for teens, jumping dramatically to 24.5 percent for early 20s, peaking at 25.3 percent in the 25-34 age range, and falling off sharply thereafter in the life cycle, 10.4 percent for ages 35-44, 7.9 percent for ages 45-54, 2.5 percent for ages

55-64 and only 1 percent for ages 65 and over.<sup>16</sup> Not only are these young adults more likely *proportionately to return*, but their numbers and percentages *in the society at large* are due to peak in the mid-eighties because they are the post World War II baby boom generation. In 1985 for example, 57 percent of all adults in the United States (over 20 years old) will be between 20 and 34 years old.<sup>17</sup> However, will this particular generation return *at the same rates* as their parents did? Walrath points out that those people who have a very meaningful experience of religion in childhood have a very low dropout rate and the highest return rate. Since this baby boom generation and beyond was enculturated in a time period which was anti-institutional, we must wonder if they will return to church. The percentage of never-churched may rise significantly. Still, in an older church like the Disciples in Los Angeles County, the need for programming for the young adult is enormous.

The *third* factor which deters Disciples from developing specialized ministries is that only a few of their congregations have the resources, skill and experience with which to program so selectively. Many of the Los Angeles County Disciple congregations have trouble meeting payroll month to

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<sup>16</sup>David A. Roozen, "Church Dropouts: Changing Patterns of Disengagement and Re-entry," Review of Religious Research, 21:4 Supplement (1980), pp. 440-1.

<sup>17</sup>Walrath, p. 470.



month, and keeping enough children around to have even two classes for the six elementary grades.

The *fourth* factor is that most denominational approaches to local congregational consultation (where they exist at all) have been to facilitate the congregation's own goal setting and plans. But the local church (especially small ones of the type which comprise Disciples in Los Angeles County) tend to plan for institutional survival by turning inward. Therefore the regional and general assistance would be most effective for the growth of the church if it were to challenge the local church to plan for true outreach. But Disciples' denominational mindset is not conducive to this type of directiveness.

Still, even the smaller churches can program to meet at least one or two specialized ministry needs. Disciples in Los Angeles County might survey their immediate area for the most pressing need of the ones mentioned above. Even if it does mean the dissolution of an adult church school class or the Christian Women's Fellowship to use these resources elsewhere, the tradeoff may well be worth it. This will be the case especially if the congregation is directed towards *ministry* more than *institutional survival*. The larger congregations among Disciples bear a heavier burden and will receive a proportionate blessing as they program for *more involved-specialized*, or *additional-specialized* needs.

6. I offer five honorable options when the death of a given congregation seems unavoidable which will make it possible for the congregation to die with dignity.<sup>18</sup> Disciples have many churches in Los Angeles County which have closed their doors needlessly or in a manner by which valuable resources of people, property and finances were lost to the denomination. *One* option is to merge with a neighboring Disciple congregation. Possibly by adding the income from either renting or selling one property to the budget of one of the churches it would be enough to secure capable professional leadership for the two congregations which merged. This has been done by numerous Disciple churches in the past. A *second* option is to cluster with two or three neighboring congregations by pooling financial resources without any one congregation losing their own property. The clustered congregations could then share one or even two professional ministers. If two ministers were able to be retained in this way then some specialization of abilities might be feasible (e.g. an administrator and evangelist). This is done in rural parts of the country now. A *third* option is to relocate the facility on property in an area more contiguous with the congregation. However, since most of the members probably live in the area within which the church building was previously situated, the

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<sup>18</sup> Ezra Earl Jones, Strategies for New Churches (New York: Harper & Row, 1976), pp. 147-9.

expense of this option doesn't seem warranted in most cases. In the case of an ethnically changing community one of the options discussed in reaching out to ethnics should be seriously considered before the resources of the existing congregation get too low to keep the options open. A *fourth* option is to build a different type of building on the same property (not a church). Possibly a multi-story office building could be built and the congregation could continue to meet on a floor all their own. This is being done in many areas of the inner city with a great deal of success by other denominations. A *fifth* and final option, when all possibilities for survival have been exhausted, is to sell the property and use the resources obtained for Disciple ministry elsewhere.

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**APPENDIX**

## APPENDIX A

## INDIVIDUAL CHURCHES (67)

Statistics Key:

- CM - Composite Membership = Participating membership + average worship attendance + average church school attendance divided by 3, i.e. their average.
- CMR - Composite Membership Rank = the rank of the church out of 67 churches, 1 being the church with the largest composite membership.
- Age - Age of the congregation:  
Y=Young - are those in which over 30% of the membership are under 30 years old and there are not over 15% over 65 years old.  
R/MA=Representative or Middle-aged - are those which do not have at least 30% of the membership under 30 years old and do have between 15-25% who are over 65.  
O=Old - are those which do not have at least 30% of the membership under 30 years old and do have 25% or more 65 years or older.
- APT - Average Pastoral Tenure
- P - Population of the city or area
- EC - Ethnic Composition of the city or area  
 Hispanic was not included as one of the five ethnic groups into which the government categorized people's responses to the government's questions about their ethnicity. It was however a separate category not figured into population totals. The Census Bureau reports that a great preponderance of Hispanics are categorized in the population totals as either "White" or "Other". For purposes of this project, in order to get a more realistic figure for an area's percentage of Anglo population, I simply subtracted the extra "Hispanic" category from the Census Bureau's "White" category for a figure which is as close to the Anglo population percentage as is possible to obtain.
- MR - Mobility Rate = percent who have moved within the last five years in the area. The area is always used, rather than just the city, because this is how the census reports are made.

The headings at the tops of the individual charts are:

Memb - Membership. Both resident and non-resident are used through 1962. Both participating and non-participating are used from 1963 on.

CSE - Church School Enrollment

Bapt - Baptisms

Tran - Transfers

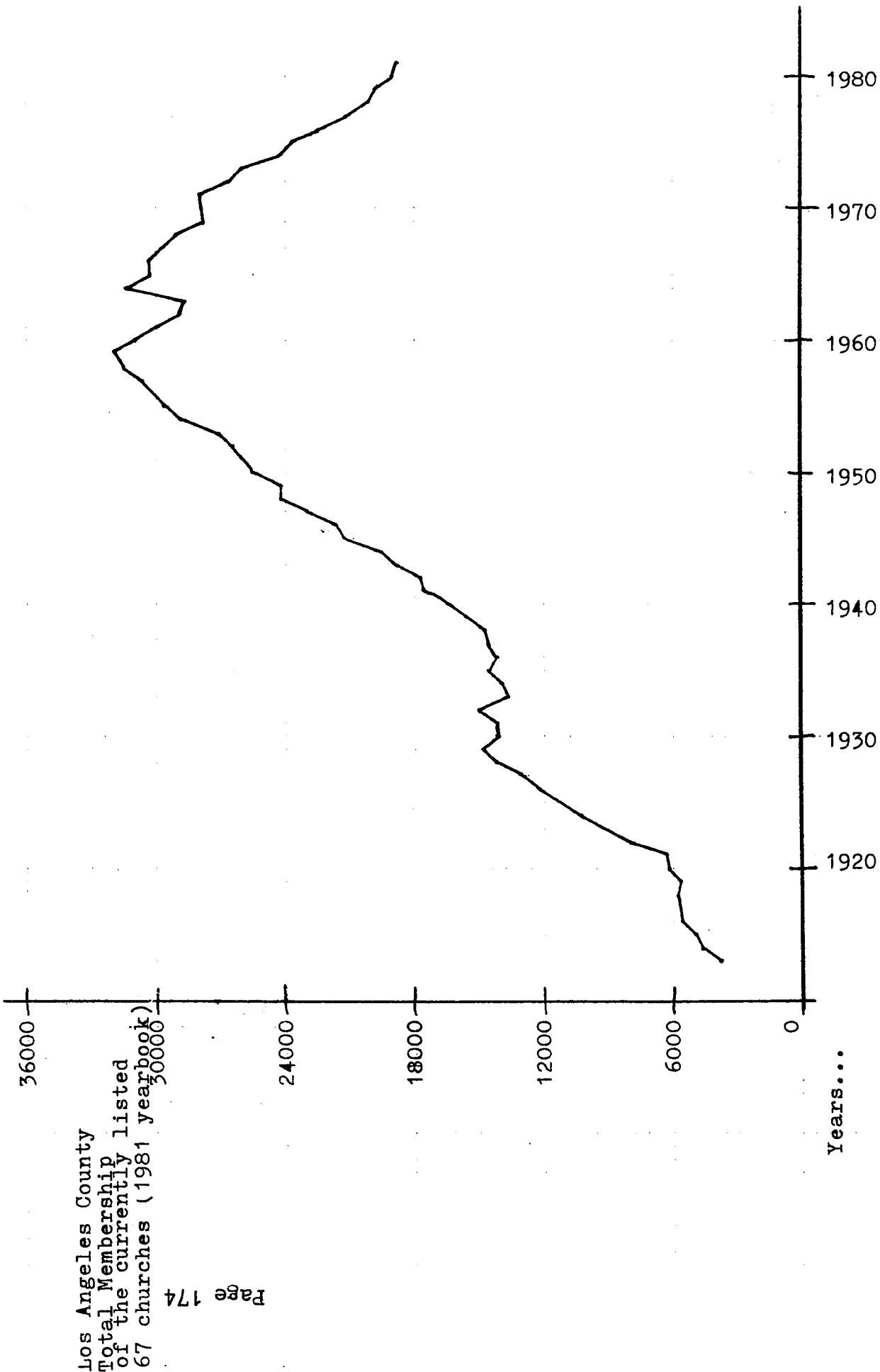
TA - Total Additions

In the columns there will occasionally be:

e = estimate

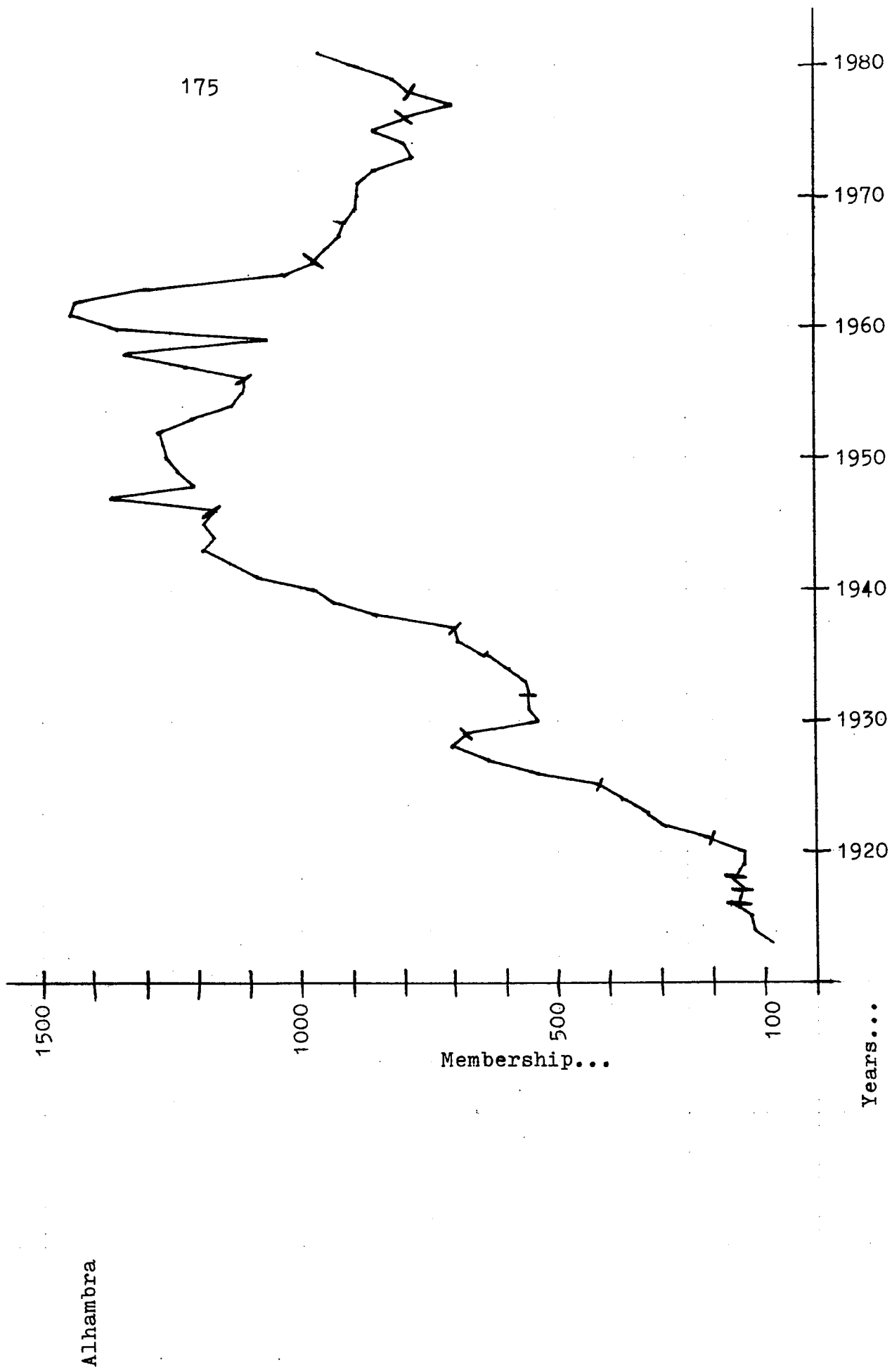
LR = last report





## Order of Individual Churches

Alhambra	Los Angeles (Pico-Arlington)
Artesia	Los Angeles (Pico-Arlington-Korean)
Azusa	
Baldwin Park	Los Angeles (Thirtieth St.)
Bellflower	Los Angeles (United)
Burbank (First)	Los Angeles (West Adams)
Burbank (Little White Chapel)	Los Angeles (Westchester)
Canoga Park-	Los Angeles (Wilshire)
(Chapel in the Canyon)	Lynwood
Covina	Mission Hills (Devonshire)
Downey (Memorial)	Monrovia
El Monte	Monterey Park (Bella Vista)
El Segundo	North Hollywood (First)
Gardena	North Hollywood-
Glendale (Central)	(Little Brown Church)
Glendale (First)	Norwalk
Glendora	Pasadena
La Cresenta (Foothill)	Pico Rivera (Rivera)
Lancaster (Antelope Valley)	Pomona
La Puente (Delhaven)	Redondo Beach (South Bay)
La Verne (Ramona Ave.)	Reseda
Long Beach (Bixby Knolls)	San Pedro
Long Beach (East Side)	Santa Monica (First)
Long Beach (North)	Santa Monica (Sunset Park)
Long Beach (Palo Verde)	South Gate (First)
Los Angeles (All Peoples)	South Gate (Hollydale)
Los Angeles (Antioch)	South Pasadena
Los Angeles (Cypress Park)	Sun Valley
Los Angeles (Eagle Rock)	Temple City
Los Angeles (East 105 <sup>th</sup> St.)	Torrance
Los Angeles (Faith)	Van Nuys (Central)
Los Angeles (Filipino)	Whittier (East)
Los Angeles (Gateway)	Whittier (First)
Los Angeles (Highland Park)	Woodland Hills
Los Angeles-	
(Hollywood-Beverly)	
Los Angeles-	
(McCarty Memorial)	



Alhambra

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
-	1913	83	70			
W. S. Crockett	1914	122	120			
"	1915	125	140			
J. Walter Carpenter	1916	156	170			
Geo. W. Woodbury	1917	142	175			
G. M. Anderson	1918	169	168			
"	1919	144	187			
-	1920	144	187			
Otho C. Moomaw	1921	208	242			
"	1922	291	-	13	60	73
"	1923	325	275	21	71	92
"	1924	376	360	15	51	66
Kelley O'Neill	1925	421	457	26	46	72
"	1926	541	675	88	187	275
"	1927	641	741	49	82	131
"	1928	702	671	53	-	-
Russell F. Thrapp	1929	677	717	46	-	-
"	1930	542	721	22	-	-
"	1931	552	725	16	-	-
T. R. Leen	1932	552e	725e	-	-	-
"	1933	566	605	52	-	-
"	1934	598	654	29	-	-
"	1935	649	569	34	-	-
"	1936	691	595	26	-	-
I. L. Ketcham	1937	700	565	30	-	-
"	1938	851	675	43	121	164
"	1939	941	670	46	61	107
"	1940	975	740	28	53	81
"	1941	1081	775	49	88	137
"	1942	1142	913	39	64	103
"	1943	1192	930	38	92	130
"	1944	1173	950	35	59	94
-	1945	1183	800	29	82	111
J. B. Robertson	1946	1168	805	25	92	117
"	1947	1371	896	45	96	141
"	1948	1202	988	51	96	147
"	1949	1242	1092	40	80	120
"	1950	1255	809	33	62	95
"	1951	1266	820	22	82	104
"	1952	1275	770	38	66	104
"	1953	1206	785	50	34	84
"	1954	1127	770	50	60	110
"	1955	1111	884	47	61	108
J. K. Hempstead	1956	1106	680	38	29	67
"						

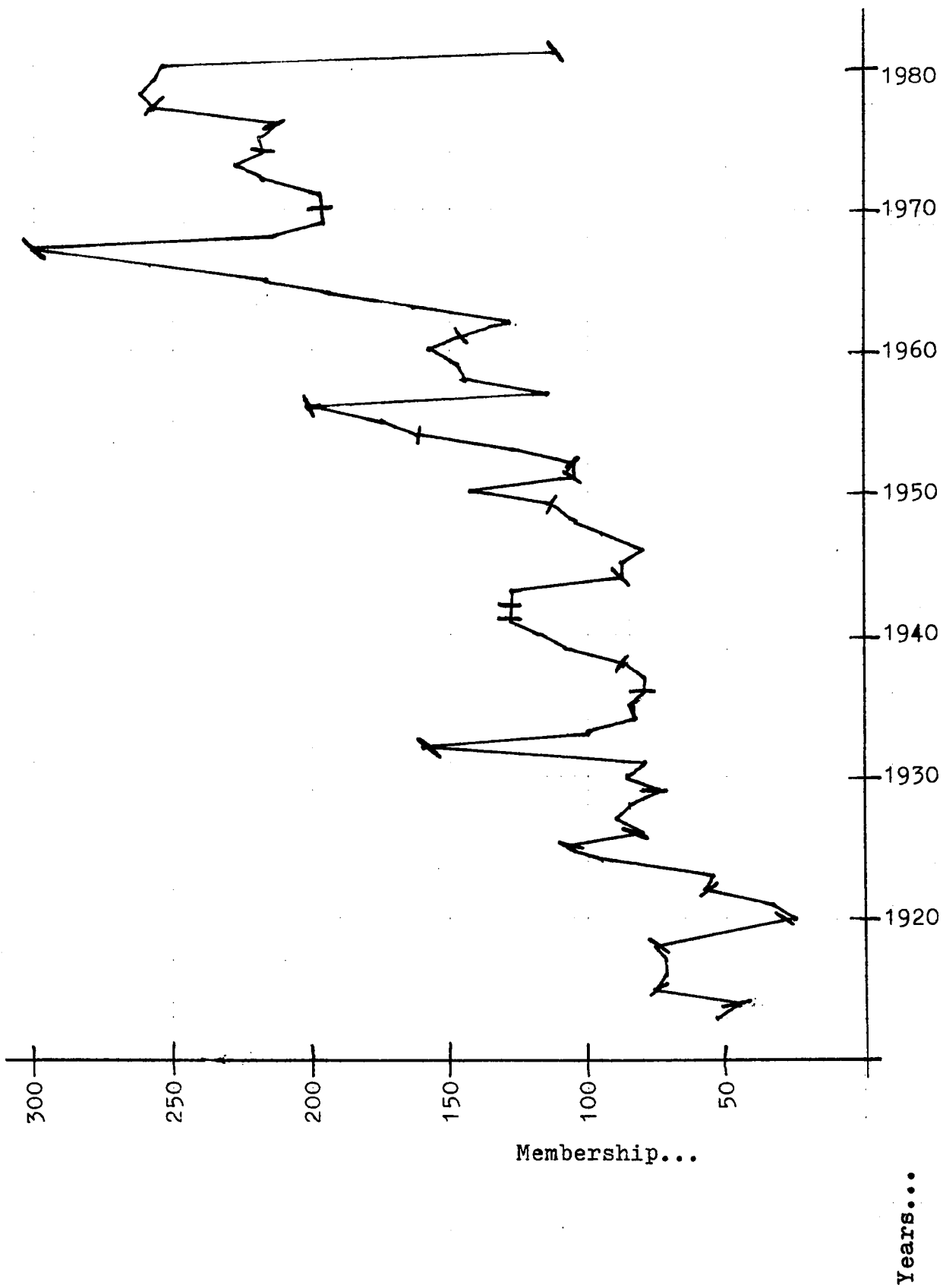
Alhambra (continued)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
J. K. Hempstead	1957	1223	760	71	111	182
"	1958	1314	680	58	90	148
"	1959	1064	652	25	44	69
"	1960	1351	445	30	71	101
"	1961	1448	580	58	103	161
"	1962	1433	531	28	43	71
"	1963	1292	537	28	57	85
"	1964	1030	418	20	52	72
N. W. Conner	1965	974	339	12	26	38
"	1966	951	505	40	57	97
"	1967	924	404	44	48	92
"	1968	907	384	31	36	67
"	1969	896	471	36	38	74
"	1970-71	868	471	34	21	55
"	1972	854	479	36	33	69
"	1973	777	280	31	14	45
"	1974	791	275	47	26	73
"	1975	803	275	29	32	61
Virgil F. Halbig	1976	787	300	24	19	43
"	1977	700	275	37	24	61
Floyd L. Diehm	1978	779	275	37	39	76
"	1979	821	275	21	56	77
"	1980	891	375	50	40	90
"	1981	966	310	41	62	103

Statistics:

CM - 434  
 CMR - 1  
 Age - 0  
 APT - 4.86  
 P(city) - 64,615  
 EC(city) - Anglo 33.9%, Asian 12.5%, Black 1%,  
                   Hispanic 37.6%, Other 14.5%  
 MR - 50%

Artesia



Artesia

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
-	1913	54	66			
A. T. Felix	1914	45	60			
R. J. Gray	1915	76	53			
"	1916	73	125			
"	1917	73	125			
C. W. F. Daniels	1918	76	98			
-	1919	(Listed as "Disbanded")				
J. L. Johnson	1920	25	35			
"	1921	34	33			
Jas. I. Myers	1922	58	52	10	24	34
"	1923	55	85	3	5	8
"	1924	95	152	14	24	38
David L. Kratz	1925	108	125	25	14	39
W. T. Adams	1926	80	112	2	8	10
"	1927	90e	-	-	-	-
"	1928	85	145	3	-	-
Willis M. Whitaker	1929	75	140	1	-	-
"	1930	86	170	16	-	-
-	1931	80e	-	-	-	-
R. Menmuir	1932	160	139	2	-	-
"	1933	100	115	-	-	-
"	1934	83	76	6	-	-
"	1935	85	76e	7	-	-
Dallas Gladson	1936	80	50	3	-	-
-	1937	80	50e	-	-	-
Carl Crain	1938	87	84	-	-	-
"	1939	109	138	3	8	11
"	1940	118	140	7	11	18
J. O. Dodd	1941	128	121	6	5	11
F. S. Carter	1942	128	-	-	-	-
-	1943	128	-	-	-	-
Doyle Young	1944	78	57	1	3	4
"	1945	78	56	-	2	2
"	1946	70	55	2	7	9
"	1947	85	115	7	20	27
"	1948	105	115	19	20	39
C. H. Swift	1949	114	135	-	17	17
-	1950	143	149	15	22	37
J. P. Marlyn	1951	105	99	-	-	-
R. M. Turner	1952	105	102	3	3	6
"	1953	127	133	19	10	29
E. L. Cox	1954	162	111	5	18	23
"	1955	175	82	10	28	38
James Laughrun	1956	202	100	20	21	41
"	1957	115	134	11	17	28

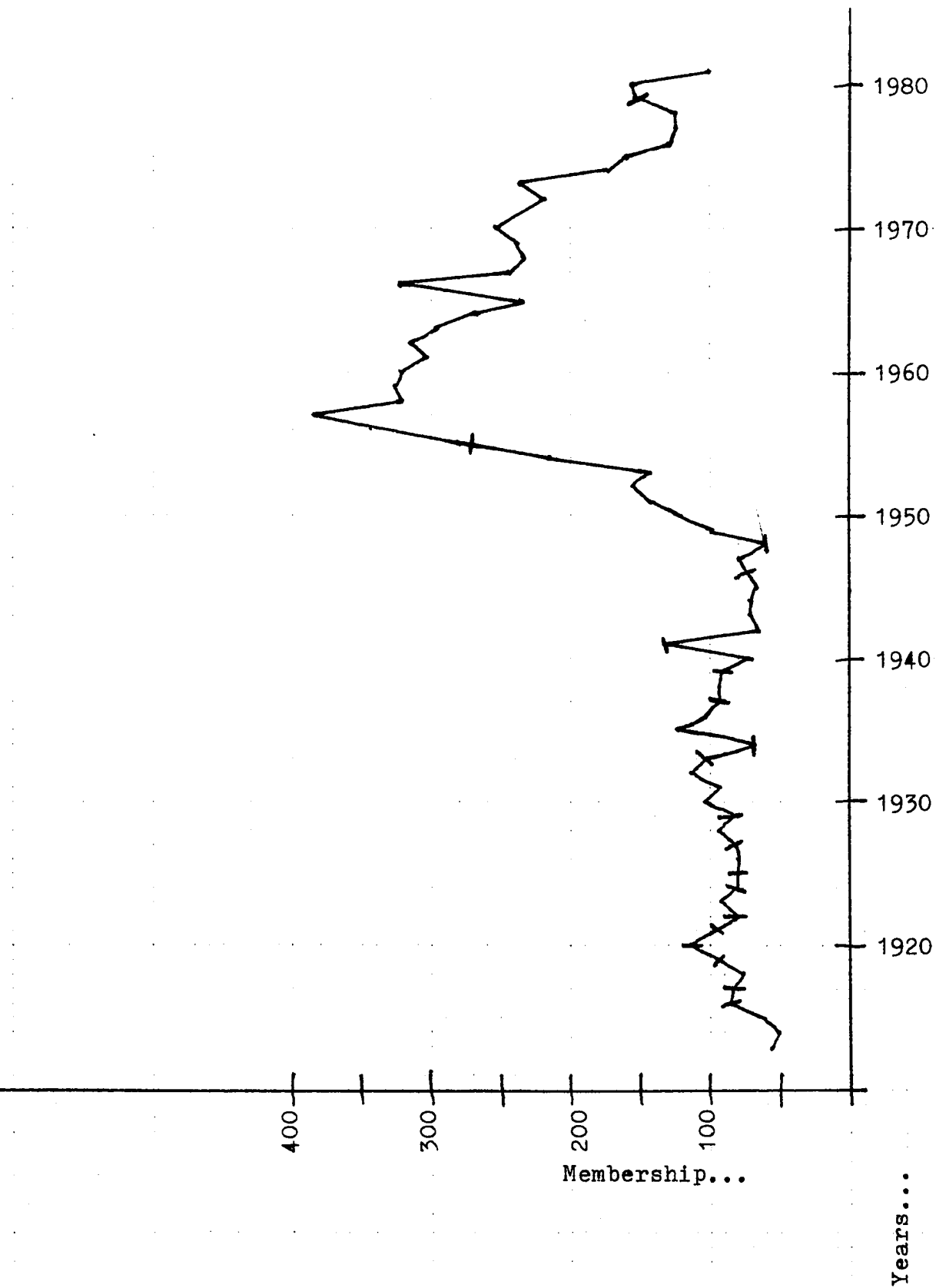
Artesia (continued)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
James Laughrun	1958	145	119	5	35	40
"	1959	148	125	10	9	19
-	1960	159	122	7	9	16
Larry McHarg	1961	147	105	3	5	8
"	1962	129	129	3	9	12
"	1963	164	174	20	49	69
"	1964	194	238	22	21	43
"	1965	217	213	12	19	31
"	1966	259	218	18	25	43
J. W. Hanna	1967	300	140	14	11	25
"	1968	215	140	21	19	40
"	1969	196	73	3	2	5
S. L. Hunt	1970-71	197	73	8	4	12
"	1972	218	80	5	21	26
-	1973	228	75	8	5	13
Drury Parks	1974	218	75	11	6	17
"	1975	219	74	6	4	10
Claude J. Neely	1976	213	65	10	-	10
J. E. Bungard	1977	257	77	6	4	10
*	1978	261	60	2	2	4
"	1979	257	47	8	3	11
"	1980	254	52	-	1	1
Patricia C. Evans	1981	111	41	2	-	2

Statistics:

CM - 55  
 CMR - 48  
 Age - R/MA  
 APT - 2.62  
 P(city) - 14,301  
 EC(city) - Anglo 45.6%, Asian 4.3%, Black 1.4%,  
                   Hispanic 34.7%, Indian 0.8%, Other 13.3%  
 MR - 47.4%





Azusa

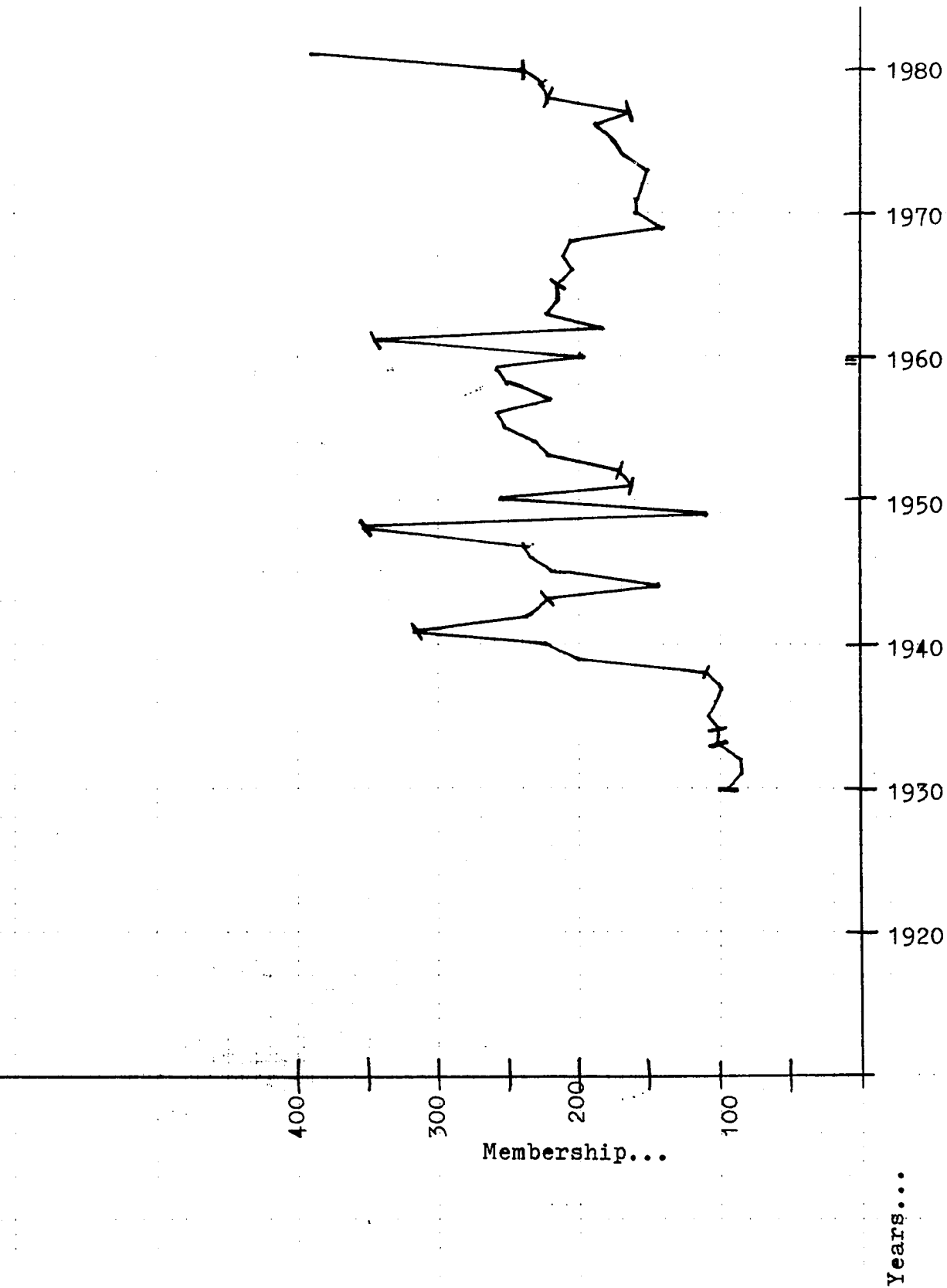
<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
James R. McIntire	1913	56	55			
"	1914	54	72			
-	1915	63	86			
J. E. Lowry	1916	87	160			
J. R. Havener	1917	86	85			
-	1918	79	85			
H. E. Wilhite	1919	94	70			
Frank M. Colville	1920	115	93			
F. T. Carter	1921	97	110			
F. M. Colville	1922	80	85	5	11	16
"	1923	86	70	3	12	15
W. H. Bagby	1924	80	-	2	9	11
F. M. Colville	1925	80e	75e	-	-	-
"	1926	80e	-	-	-	-
T. S. Cordill	1927	81	65	8	5	13
"	1928	94	71	12	-	-
Paul McKusick	1929	82e	71e	-	-	-
"	1930	102	120	14	-	-
"	1931	97	115	3	-	-
"	1932	117	169	10	-	-
H. S. Hull	1933	101	141	9	-	-
R. J. Bamber	1934	69	95	2	-	-
"	1935	125	112	5	-	-
"	1936	103	104	3	-	-
Clinton Campbell	1937	94	105	5	-	-
"	1938	94	105	1	-	-
C. F. Hutslar	1939	92	112	8	6	14
"	1940	72	94	-	-	-
O. D. Lee	1941	134	100	2	7	9
"	1942	68	75	4	9	13
"	1943	71	63	6	2	8
"	1944	71	71	1	3	4
"	1945	69	72	-	-	-
L. A. Hurt	1946	75	80	5	4	9
"	1947	80	75	5	-	5
H. J. Hill	1948	60	94	12	4	16
"	1949	100	189	10	20	30
"	1950	123	200	30	25	55
"	1951	143	201	32	14	46
"	1952	157	205	23	9	32
"	1953	142	211	11	8	19
"	1954	217	262	51	34	85
P. E. Farrell	1955	281	258	12	26	38
"	1956	343	250	49	28	77
"	1957	381	300	18	51	69

Azusa (continued)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
P. E. Farrell	1958	321	289	36	22	58
"	1959	327	255	25	13	38
"	1960	322	265	15	33	48
"	1961	304	179	22	37	59
"	1962	318	158	20	25	45
"	1963	298	168	5	31	36
"	1964	266	115	24	25	49
"	1965	237	92	15	28	43
"	1966	322	113	18	14	32
"	1967	241	100	7	13	20
"	1968	234	100	14	20	34
"	1969	239	112	7	19	26
"	1970-71	254	120	10	21	31
"	1972	218	106	15	5	20
"	1973	216	106	14	8	22
"	1974	172	100	8	6	14
"	1975	160	80	10	6	16
"	1976	130	75	4	7	11
"	1977	125	60	3	7	10
"	1978	125e	-	-	-	-
-	1979	154e	-	-	-	-
-	1980	154e	-	-	-	-
-	1981	100LR-	-	-	-	-

Statistics:

CM - 53.7  
 CMR - 50  
 Age - 0  
 APT - 3.58  
 P(city) - 29,380  
 EC(city) - Anglo 34.3%, Asian 3.4%, Black 1.3%,  
                   Hispanic 42.3%, Indian 0.8%, Other 17.9%  
 MR - 50%



Baldwin Park

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
F. M. Colville	1927	-	-	-	-	-
-	1928	-	-	-	-	-
F. M. Colville	1929	-	-	-	-	-
Mapes Stanley	1930	95	75	-	-	-
-	1931	86e	-	-	-	-
-	1932	86e	-	-	-	-
G. W. Hascall	1933	101	82	2	-	-
S. M. Bernard	1934	101e	82e	-	-	-
"	1935	109	133	22	-	-
"	1936	103	85	17	-	-
"	1937	100	110	1	-	-
H. E. Wilhite	1938	110	112	8	14	22
"	1939	200	172	29	38	67
"	1940	225	162	28	34	62
J. E. Olson	1941	314	138	24	31	55
"	1942	237	119	5	12	17
R. C. Lockwood	1943	222	100	8	18	26
"	1944	142	170	18	20	38
"	1945	220	170	11	9	20
"	1946	234	194	25	29	54
"	1947	240	177	31	17	48
Frank Schottlekorb	1948	351	211	21	14	35
"	1949	110	229	21	24	45
"	1950	255	190	12	21	33
G. E. Willson	1951	163	250	24	15	37
Frank Schottlesorb	1952	171	240	13	22	35
"	1953	222	222	23	44	67
"	1954	231	268	23	14	37
"	1955	253	240	20	11	31
"	1956	259	246	12	16	28
"	1957	222	235	15	8	23
"	1958	252	200	25	9	34
"	1959	259	203	14	11	25
"	1960	197	200	13	21	34
H. M. Hively	1961	345	169	8	11	19
"	1962	186	175	21	10	31
"	1963	223	164	19	14	33
"	1964	218	90	9	19	28
N. N. Northrup	1965	217	97	3	14	17
"	1966	205	90	3	11	14
"	1967	211	76	3	16	19
"	1968	208	71	4	10	14
"	1969	142	64	4	4	8
"	1970-71	160	72	9	12	21
"	1972	154	80	3	5	8

Baldwin Park (continued)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
N. N. Northrup	1973	150	75	10	8	18
"	1974	169	70	19	26	45
"	1975	176	70	17	19	36
"	1976	189	75	19	23	42
John Toews	1977	166	42	4	11	15
Joe Justin	1978	221	80	21	24	45
"	1979	224	80	17	14	31
Richard Flood	1980	340	75	10	12	22
"	1981	390	70	9	9	18

Statistics:

CM - 142.7  
 CMR - 18  
 Age - R/MA  
 APT - 3.60  
 P(city) - 50,554  
 EC(city) - Anglo 12.1%, Asian 4.3%, Black 1.3%,  
               Hispanic 58.1%, Indian 1%, Other 23.3%  
 MR - 50%

Bellflower

Membership...

Years...

1200  
1100  
1000  
900  
800  
700  
600  
500  
400  
300  
200  
100

1980

1970

1960

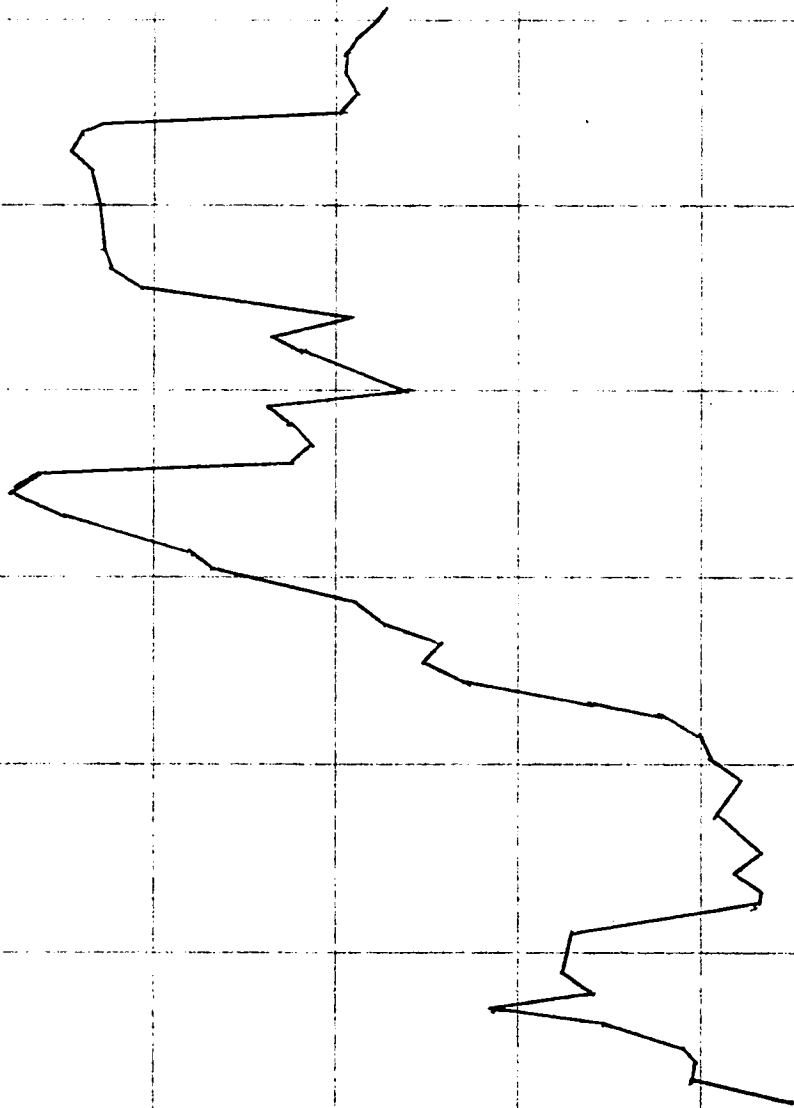
1950

1940

1930

1920

187



Bellflower

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
J. W. Utter	1923	126	200	46	80	126
W. T. Adams	1924	250	225	85	70	155
"	1925	250	350	47	51	98
-	1926	275	300	45	49	94
H. E. Wilhite	1927	375e	-	70	30	100
"	1928	530	338	31	-	-
H. R. Humphries	1929	400e	338e	-	-	-
"	1930	440e	338e	-	-	-
"	1931	425	500	40	-	-
-	1932	425e	500e	-	-	-
F. S. Carter	1933	175	367	14	-	-
"	1934	173	378	7	-	-
"	1935	210	330	9	-	-
"	1936	175	280	10	-	-
"	1937	210	330	7	-	-
"	1938	231	325	15	11	26
"	1939	215	325	12	11	23
"	1940	227	325	9	12	21
W. C. Dorsey	1941	249	323	39	11	50
"	1942	264	263	13	34	47
"	1943	302	435	47	51	98
"	1944	413	456	39	49	88
"	1945	585	611	86	74	160
"	1946	638	614	70	45	115
"	1947	616	606	43	29	72
"	1948	695	604	30	74	104
"	1949	743	653	58	61	119
"	1950	846	520	56	84	140
H. E. Berg	1951	928	478	51	63	114
"	1952	953	495	47	63	110
"	1953	1044	580	70	52	122
"	1954	1134	550	107	98	205
"	1955	1210	585	65	51	116
"	1956	1171	603	44	48	92
-	1957	824	544	53	47	100
D. W. Daniels	1958	797	536	18	19	37
"	1959	825	593	35	48	83
"	1960	859	472	40	33	73
"	1961	660	483	30	52	82
"	1962	721	477	43	44	87
"	1963	807	412	41	58	99
"	1964	850	366	39	33	72
"	1965	726	467	35	21	56
E. D. Canady	1966	1021	563	19	25	44
"	1967	1053	559	23	22	45

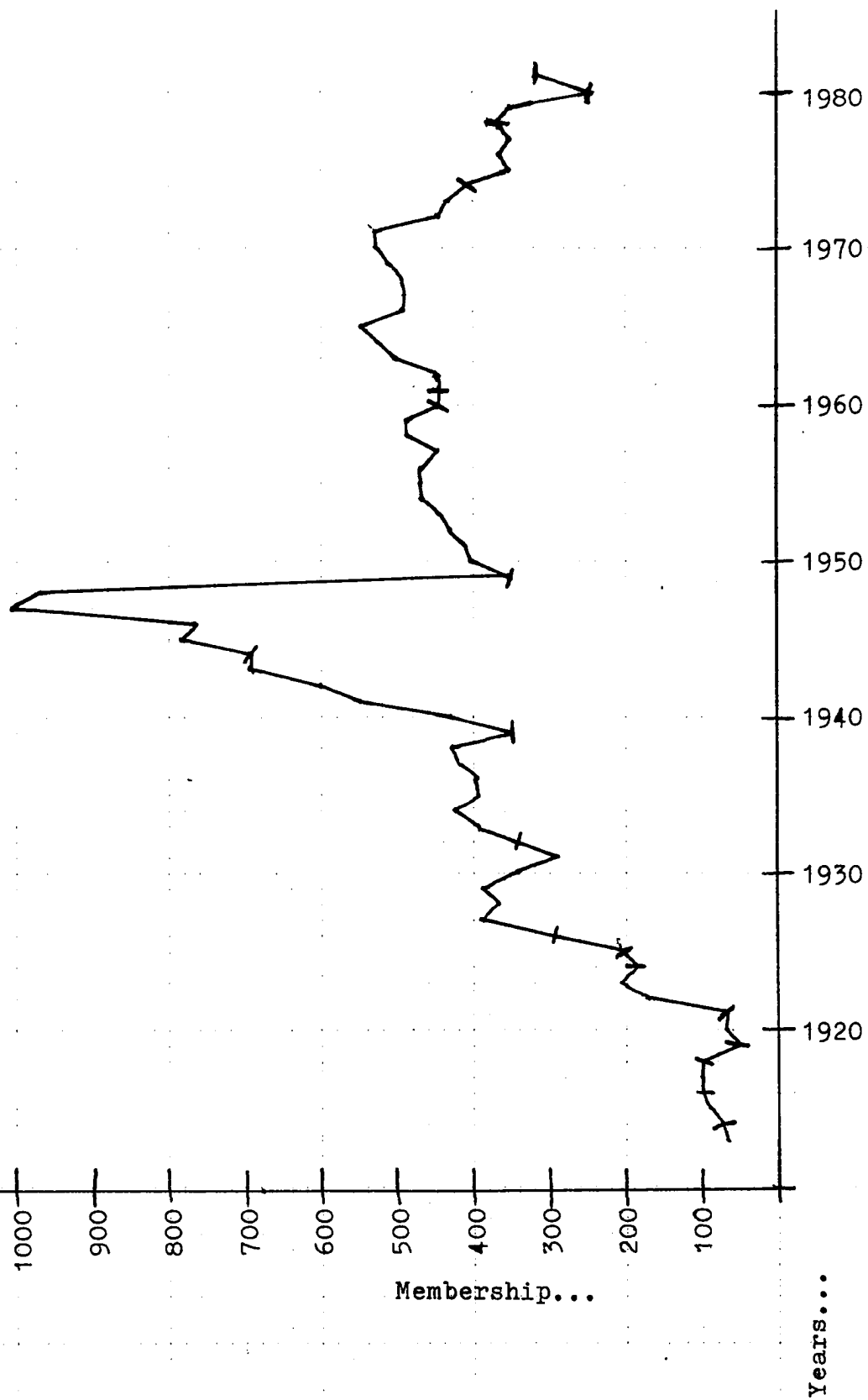


Bellflower (continued)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
E. D. Canady	1968	1068	436	25	24	49
"	1969	1066	398	7	18	25
"	1970-71	1071	322	13	26	39
"	1972	1082	323	10	12	22
"	1973	1091	230	13	4	17
"	1974	1101	252	19	8	27
H. Milton Sippel	1975	1100	200	11	5	16
Thomas B. Peake	1976	739	180	18	26	44
"	1977	722	175	10	9	19
"	1978	732	155	14	14	28
"	1979	734	150	9	18	27
"	1980	722	156	16	11	27
"	1981	690	140	7	8	15

Statistics:

CM - 202.7  
 CMR - 8  
 Age - 0  
 APT - 5.27  
 P(city) - 53,441  
 EC(city) - Anglo 71.2%, Asian 4.0%, Black 1.7%,  
 Hispanic 14.8%, Indian 0.7%, Other 7.6%  
 MR - 47.4%



Burbank (First)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
Otto D. Lee	1913	63	177			
R. H. Carter	1914	75	60			
-	1915	91	75			
H. L. Davenport	1916	100	80			
"	1917	100	100			
J. R. Havener	1918	100	80			
A. T. Felix	1919	53	98			
"	1920	73	95			
Leslie G. Parker	1921	70	100			
"	1922	177	210	50	49	99
"	1923	210	198	8	25	33
C. H. Hilton	1924	190	175	15	32	47
Charles R. Drake	1925	211	200	10	43	53
Roy O. Youtz	1926	292	261	37	51	88
"	1927	392	375	35	65	100
"	1928	367	400	19	-	-
"	1929	383	375	11	-	-
"	1930	346	392	16	-	-
"	1931	295	-	-	-	-
H. J. Hill	1932	343	370	17	-	-
"	1933	393	450	19	-	-
"	1934	421	313	41	-	-
"	1935	392	362	44	-	-
"	1936	399	355	27	-	-
"	1937	420	335	37	-	-
"	1938	434	450	36	26	62
A. F. Roadhouse	1939	350	467	12	25	37
"	1940	425	427	47	53	100
"	1941	550	500	45	135	180
"	1942	600	527	40	120	160
"	1943	695	527	43	129	172
D. D. Hayes	1944	695	470	47	56	103
"	1945	781	658	73	84	157
"	1946	765	672	97	77	174
"	1947	1009	863	91	93	184
-	1948	965	500	89	73	162
H. L. Searle	1949	357	430	23	26	49
"	1950	402	428	25	34	59
"	1951	415	430	17	36	53
"	1952	435	510	21	18	39
"	1953	447	532	24	24	48
"	1954	472	529	63	54	117
"	1955	476	450	34	13	47
"	1956	472	400	21	12	33
"	1957	450	354	20	28	48

Burbank (First) (continued)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
H. L. Searle	1958	488	309	33	32	65
"	1959	485	301	8	53	61
A. L. Hill (interim)	1960	451	290	7	22	29
D. E. Cerbin	1961	448	275	14	35	49
"	1962	454	244	12	20	32
"	1963	503	254	16	89	105
"	1964	527	250	13	22	35
"	1965	540	233	5	26	31
"	1966	497	203	10	6	16
"	1967	494	147	11	54	65
"	1968	497	193	10	18	28
"	1969	516	194	12	11	23
"	1970-71	534	166	11	17	28
"	1972	443	164	12	15	27
"	1973	438	165	14	17	31
WM. F. Pitman	1974	406	168	7	16	23
"	1975	358	150	26	3	29
"	1976	361	125	7	9	16
-	1977	354	105	14	8	22
Charles E. Mull Jr.	1978	370	100	8	4	12
"	1979	350	115	2	13	15
Molly Davis Scott	1980	244	70	9	3	12
J. E. Bungard	1981	320	72	3	3	6

Statistics:

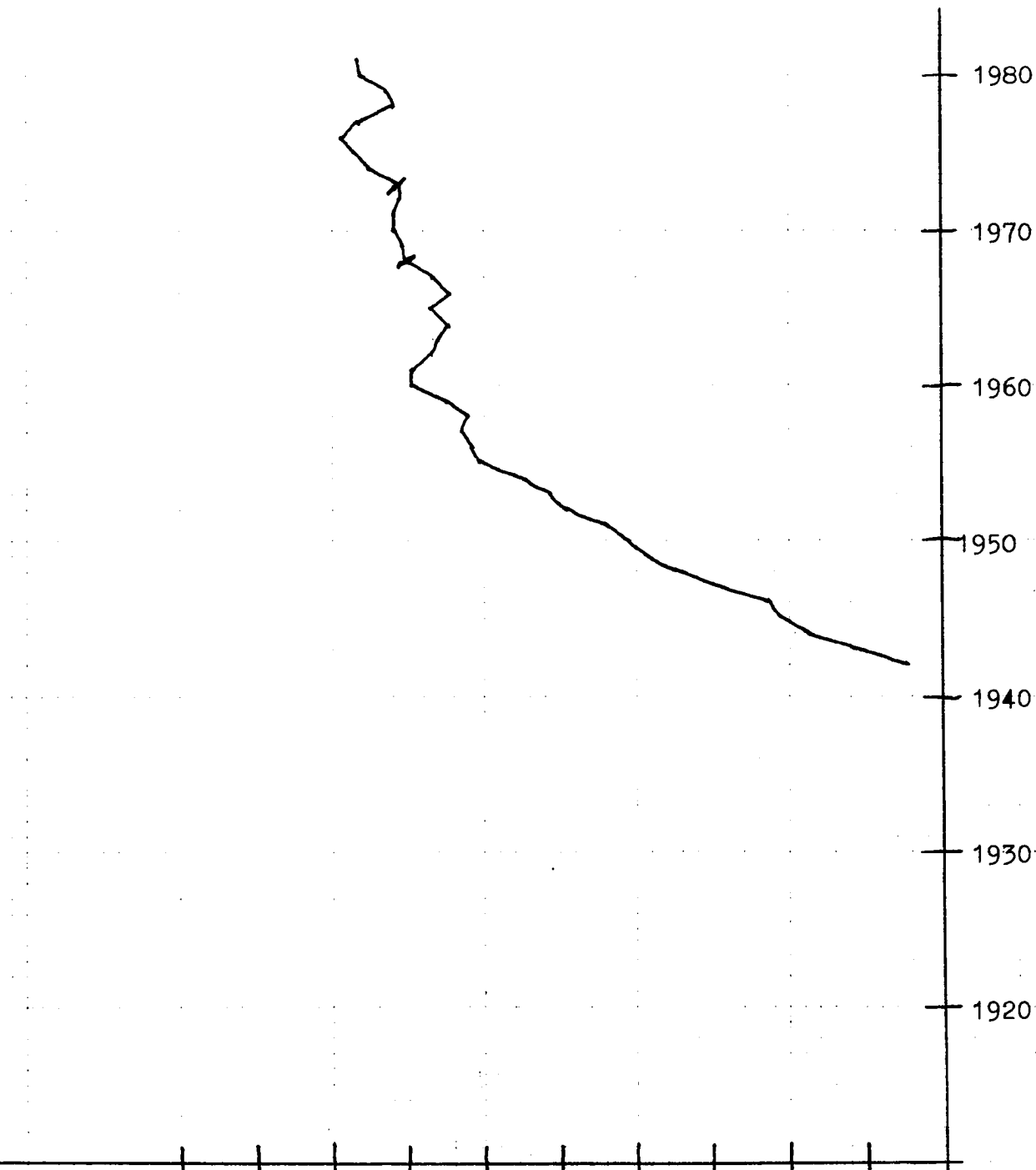
CM - not available  
 CMR - not available  
 Age - R/MA  
 APT - 3.58  
 P(city) - 84,625  
 EC(city) - Anglo 73.6%, Asian 2.7%, Black 0.5%  
                   Hispanic 16.3%, Indian 0.7%, Other 6.1%  
 MR - 52.3%

Burbank  
(Little White Chapel)

Membership...

Years...

192



Burbank (Little White Chapel)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
M. R. Bigbee	1942	45	201	7	38	45
"	1943	116	240	24	70	94
"	1944	175	340	27	60	87
"	1945	216	362	17	67	84
"	1946	230	457	21	51	72
"	1947	290	531	22	77	99
"	1948	352	568	39	69	108
"	1949	387	633	24	43	67
"	1950	415	635	32	67	99
"	1951	440	635	27	51	78
"	1952	492	652	54	61	115
"	1953	515	687	61	40	101
"	1954	552	690	58	51	109
"	1955	605	690	45	57	102
"	1956	617	690	60	29	89
"	1957	634	605	59	48	107
"	1958	621	602	69	43	112
"	1959	652	575	48	38	86
"	1960	695	575	46	35	81
"	1961	692	534	50	36	86
"	1962	670	440	41	40	81
"	1963	661	480	34	24	76
"	1964	651	430	33	34	67
"	1965	673	400	31	20	51
"	1966	653	400	27	29	56
"	1967	669	354	16	9	25
S. D. McLean	1968	706	354	17	16	33
"	1969	712	195	2	9	11
"	1970-71	720	195	20	10	30
"	1972	717	195	15	12	27
Ken Scovill	1973	719	200	13	10	23
"	1974	754	215	38	22	60
"	1975	775	200	11	25	36
"	1976	790	200	18	12	30
"	1977	664	175	10	9	19
"	1978	720	175	8	22	30
"	1979	727	150	11	17	28
"	1980	761	100	14	28	42
"	1981	766	100	7	19	26

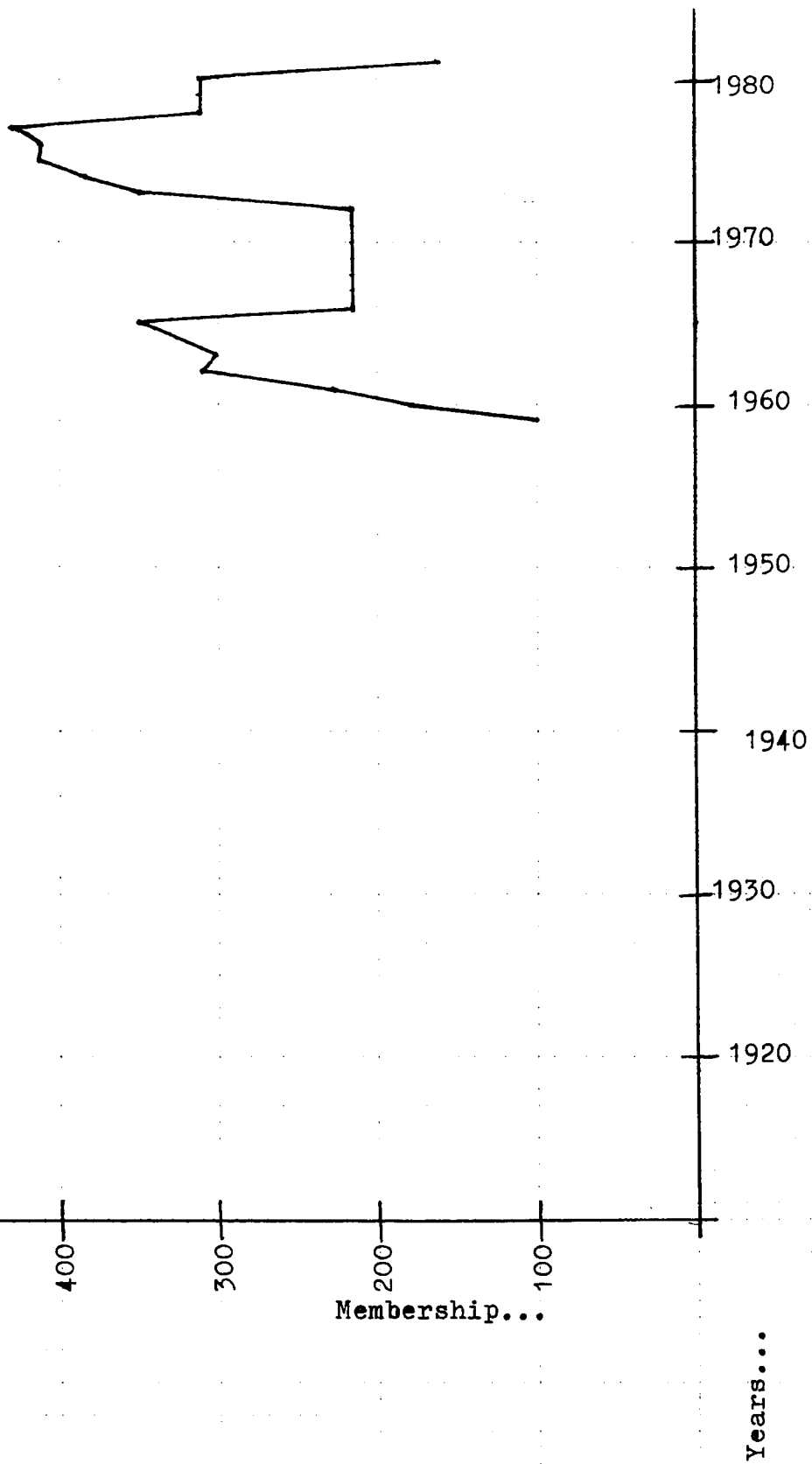
Statistics:

CM - 320.3  
 CMR - 3  
 Age - R/MA

Burbank (Little White Chapel) (continued)

APT - 13.0  
P(city) - 84,625  
EC(city) - Anglo 73.6%, Asian 2.7%, Black 0.5%,  
Hispanic 16.3%, Indian 0.7%, Other 6.1%  
MR - 52.3%

Canoga Park  
(Chapel in the Canyon)



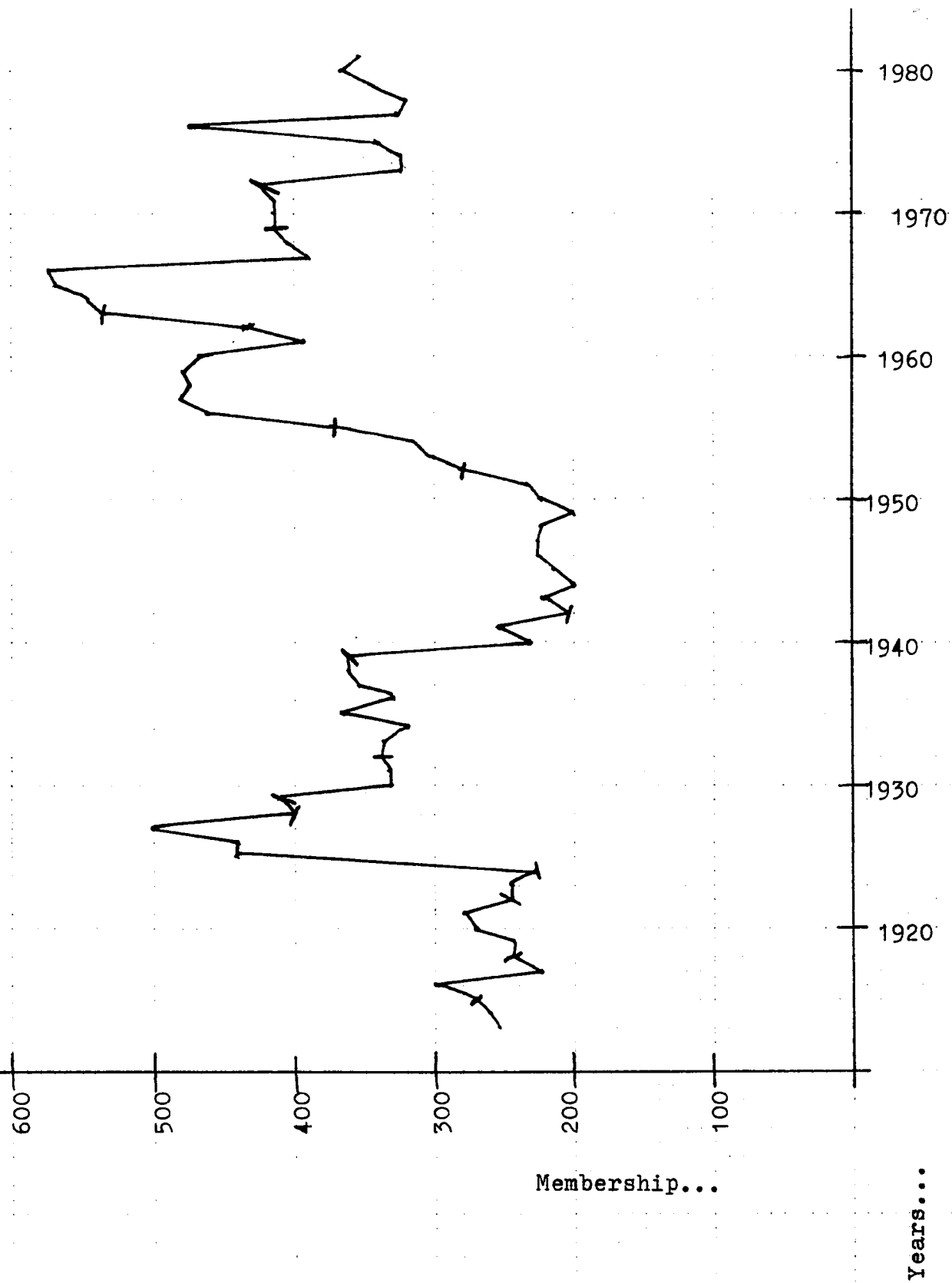


Canoga Park (Chapel in the Canyon)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
Laurence E. White	1959	102	156	8	94	102
"	1960	179	192	20	60	80
"	1961	229	192LR	18	27	45
"	1962	310	125	18	65	83
"	1963	302	176	24	17	41
-	1964	-	-	-	-	-
Laurence E. White	1965	350	192LR	26	80	106
-	1966	217LR	88LR-	-	-	-
-	1967	-	-	-	-	-
-	1968	-	-	-	-	-
-	1969	217LR125LR-	-	-	-	-
-	1970-71	217LR125LR-	-	-	-	-
-	1972	217LR125LR-	-	-	-	-
Laurence E. White	1973	350	-	-	-	-
"	1974	385	-	-	-	-
"	1975	412	-	-	-	-
"	1976	412e	-	-	-	-
"	1977	431	200	9	10	19
"	1978	312e	-	-	-	-
"	1979	312	-	-	-	-
"	1980	312	-	-	-	-
"	1981	162	-	18	11	29

Statistics:

CM - 120.7  
 CMR - 22  
 Age - Y  
 APT - 22.0  
 P(Chatsworth-West Valley area)  
   - 251,089  
 EC(Chatsworth-West Valley area)  
   - Anglo 81.6%, Asian 3.9%, Black 1.3%,  
     Hispanic 9.1%, Other 4.1%  
 MR - 35.1%



Covina

1961

Covina

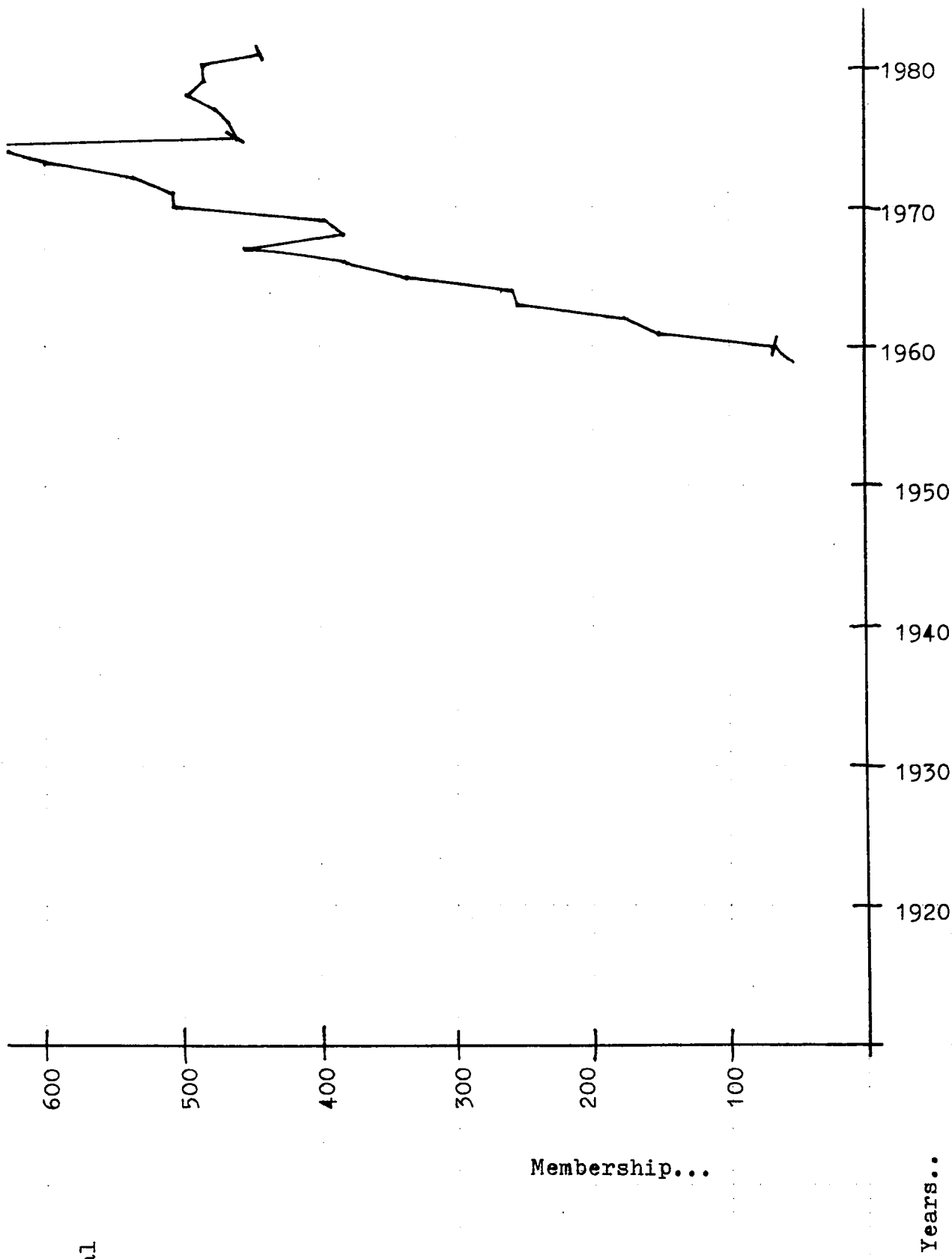
<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
D. F. Stafford	1913	255	200			
"	1914	260	210			
G. W. Thompson	1915	270	200			
"	1916	300	280			
"	1917	225	242			
J. W. Utter	1918	244	200			
"	1919	243	236			
"	1920	270	205			
"	1921	280	235			
Richard W. Gentry	1922	243	193	7	16	23
"	1923	246	355	7	8	15
Geo. G. Elder	1924	229	-	3	7	10
"	1925	441	365	72	54	126
"	1926	442	331	27	16	43
-	1927	500e	-	-	-	-
Russell F. Thrapp	1928	400	225	1	-	-
W. Don Crewdson	1929	410	255	10	-	-
"	1930	332	225	3	-	-
"	1931	332	260	3	-	-
F. M. Arant	1932	339	240	7	-	-
"	1933	337	271	24	-	-
"	1934	320	221	23	-	-
"	1935	368	204	10	-	-
"	1936	330	250	18	-	-
"	1937	356	244	20	-	-
"	1938	361	270	16	9	25
Geo. G Elder	1939	361e	270e	-	-	-
"	1940	234	194	19	30	49
"	1941	254	178	17	22	39
R. L. Burton	1942	205e	-	-	-	-
"	1943	221	139	7	12	19
"	1944	200	167	6	12	18
"	1945	217	140	7	26	33
"	1946	228	309	7	12	19
"	1947	228	309e	-	-	-
"	1948	225	241	9	20	29
"	1949	200	175	5	14	19
-	1950	225	206	12	7	19
-	1951	232	256	4	12	16
D. W. Berger	1952	280	234	6	13	19
"	1953	305	247	23	42	65
"	1954	316	360	45	44	89
F. J. Hibbard	1955	375	392	18	54	72
"	1956	461	467	25	70	95
"	1957	480	277	22	35	57
"						

Covina (continued)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
F. J. Hibbard	1958	474	289	13	50	63
"	1959	478	299	18	26	44
"	1960	467	276	9	14	23
"	1961	392	281	11	31	42
"	1962	439	295	14	50	64
S. L. Hunt	1963	535	200	18	54	72
"	1964	546	200	14	32	46
"	1965	569	298	8	23	31
"	1966	572	203	11	21	32
"	1967	390	171	10	30	40
"	1968	405	171	9	14	23
G. R. Deaton	1969	416	181	5	17	22
"	1970-71	415	175	6	13	19
John E. Piper	1972	423	-	5	11	16
"	1973	325	35	5	11	16
"	1974	325	40	6	6	12
"	1975	341	55	14	5	19
"	1976	474	55	2	10	12
"	1977	328	50	11	15	26
"	1978	320	50	4	4	8
"	1979	344	50	5	28	33
"	1980	366	55	8	18	26
"	1981	354	65	-	5	5

Statistics:

CM - 117  
 CMR - 25  
 Age - R/MA  
 APT - 4.53  
 P(city) - 33,751  
 EC(city) - Anglo 77.7%, Asian 2.9%, Black 1.2%,  
           Hispanic 12.7%, Indian 0.6%, Other 4.8%  
 MR - 39.1%



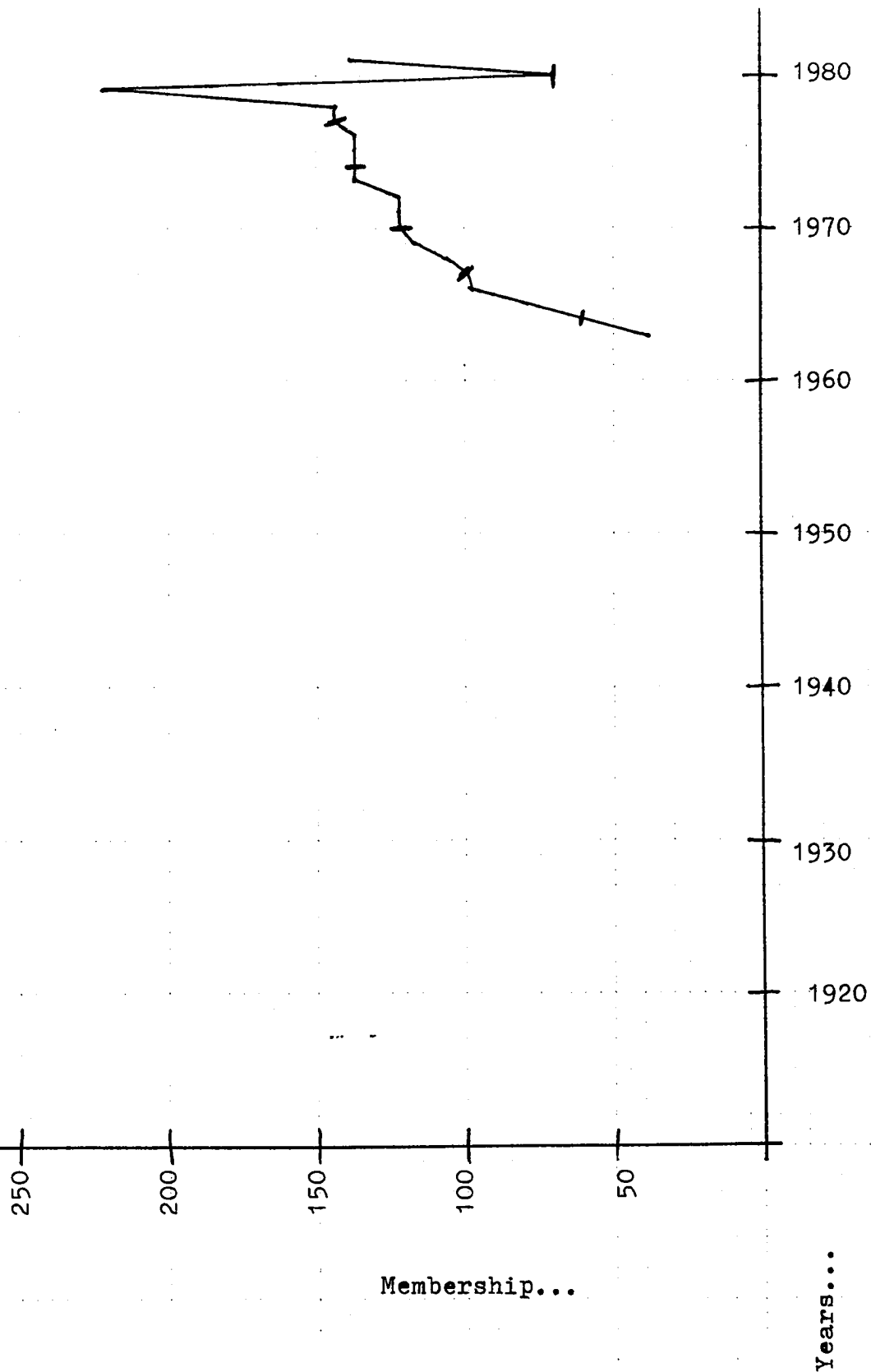
Downey Memorial

Downey Memorial

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
Lewis Eloee	1959	53	32	6	47	53
Austin Coe	1960	68	60	5	8	13
"	1961	150	110	20	67	87
"	1962	178	151	13	46	59
"	1963	255	116	17	38	55
"	1964	259	150	3	27	30
"	1965	336	132	13	69	82
"	1966	380	149	16	42	58
"	1967	454	160	20	55	75
"	1968	382	149	12	36	48
"	1969	398	120	16	27	43
"	1970-71	506	120	9	56	65
"	1972	535	115	9	22	31
"	1973	600	120	23	42	65
"	1974	637	100	13	34	47
Tom Jolly	1975	460	35	8	5	13
"	1976	466	45	8	13	21
"	1977	476	50	3	15	18
"	1978	497	52	3	12	15
-	1979	483	-	-	-	-
-	1980	483e	-	-	-	-
James E. Piper	1981	445	85	9	15	24

Statistics:

CM - 124  
 CMR - 21  
 Age - 0  
 APT - 5.50  
 P(city) - 82,602  
 EC(city) - Anglo 72.1%, Asian 3.5%, Black 1.0%,  
           Hispanic 16.8%, Indian 0.7%, Other 5.9%  
 MR - 47.4%



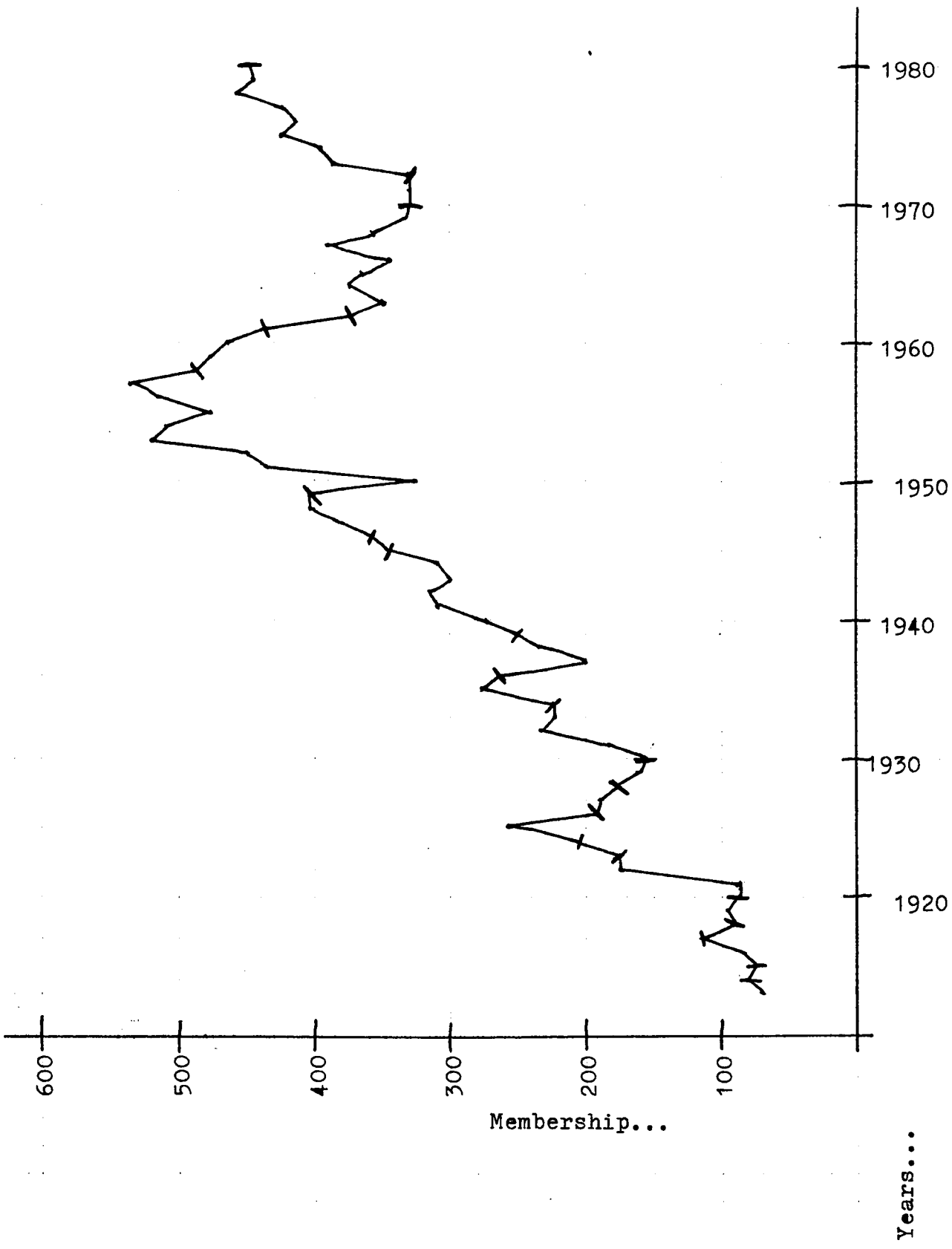
El Segundo

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
L. A. Mayo	1963	38	5	3	35	38
R. Hammond	1964	61	-	5	18	23
"	1965	79	18	2	18	20
"	1966	98	18	4	9	13
R. Vinson	1967	99	18	1	3	4
"	1968	106	42	4	6	10
"	1969	117	39	3	8	11
R. C. Leeds	1970-71	122	31	2	6	8
-	1972	122LR	31LR-		-	-
-	1973	122LR	31LR-		-	-
L. Berhar	1974	137	40	4	11	11
"	1975	137LR-		-	-	-
-	1976	137LR-		-	-	-
James Kellett	1977	144	15	9	6	15
"	1978	144e	-	-	-	-
-	1979	221e	-	-	-	-
John W. Messer	1980	70	20	1	-	1
"	1981	139	20	3	2	5

Statistics:

CM - 32.3  
 CMR - 61  
 Age - Y  
 APT - 2.57  
 P(city) - 13,752  
 EC(city) - Anglo 86.2%, Asian 1.8%, Black 0.4%,  
             Hispanic 7.9%, Indian 0.7%, Other 3.1%  
 MR - 48.6%





El Monte

El Monte

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
A. Goodwin	1913	70	75			
W. O. S. Cliffe	1914	80	50			
Geo. R. Whipple	1915	75	50			
"	1916	87	125			
M. G. E. Bennett	1917	113	140			
O. W. Jones	1918	90	90			
"	1919	97	60			
L. I. Chamley	1920	88	86			
"	1921	-	133			
-	1922	174	144	20	14	34
W. A. Fletcher	1923	176	81	-	14	14
H. E. Wilhite	1924	205	175	20	48	68
"	1925	259	200e	29	23	52
J. Orye Wing	1926	191	210	-	-	-
"	1927	190	175	8	20	28
D. S. McDonald	1928	178	175	14	-	-
"	1929	162	165	2	-	-
Otto D. Lee	1930	158	130	9	-	-
"	1931	183	175	25	-	-
"	1932	235	200	32	-	-
"	1933	222	200	6	-	-
C. A. Sykes	1934	224	99	-	-	-
"	1935	279	162	16	-	-
W. J. Parker	1936	265	190	11	-	-
"	1937	200	280	6	-	-
"	1938	235	340	33	29	62
S. F. Pugh	1939	252	250	13	42	55
"	1940	277	420	23	28	51
"	1941	310	250	11	44	55
"	1942	315	230	21	32	53
"	1943	300	250	15	36	51
-	1944	310	280	14	36	50
E. D. Wilson	1945	349	280	45	38	83
R. V. Reeves	1946	360	250	20	12	32
"	1947	382	243	21	20	41
"	1948	404	244	34	48	82
"	1949	404	138	25	30	55
"	1950	325	224	16	38	54
"	1951	437	400	54	73	127
"	1952	450	462	41	45	86
"	1953	520	475	40	47	87
"	1954	510	415	102	64	166
"	1955	477	456	8	18	26
-	1956	515	450	19	36	55
-	1957	537	235	19	12	31

El Monte (continued)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
R. L. Burton	1958	487	331	19	33	52
"	1959	479	365	24	15	39
-	1960	464	274	24	27	51
J. H. McCallum (interim)	1961	439	200	9	8	17
R. E. Nowlin	1962	375	200	3	14	17
"	1963	350	196	9	16	25
"	1964	374	222	18	23	41
"	1965	366	220	16	15	31
"	1966	345	197	5	13	18
"	1967	391	197	31	21	52
"	1968	359	197	6	-	6
"	1969	331	99	6	16	22
V. F. Halbig	1970-71	330	121	12	16	38
R. B. Gates	1972	330	141	6	11	71
"	1973	287	115	3	4	7
"	1974	298	129	22	5	27
"	1975	325	92	10	10	20
"	1976	315	100	3	14	44
"	1977	326	70	10	12	22
"	1978	359	80	14	14	28
"	1979	347	70	6	8	14
-	1980	349	60	13	4	17
Paul C. Redmond	1981	197	60	3	2	5

Statistics:

CM - 100  
 CMR - 29  
 Age - R/MA  
 APT - 3.52  
 P(city) - 79,494  
 EC(city) - Anglo 7.6%, Asian 2.8%, Black 0.6%,  
             Hispanic 61.4%, Indian 1.2%, Other 26.3%  
 MR - 50%

400

300

200

100

Membership...

Years...

1980

1970

1960

1950

1940

1930

1920

Gardena

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
W. W. Jewell	1944	70	50	-	-	-
"	1945	130	50e	14	116	130
"	1946	166	222	26	31	57
"	1947	192	214	60	65	125
"	1948	321	320	75	21	96
"	1949	342	375	21	15	36
"	1950	310	375	28	27	55
"	1951	260	300	30	19	49
-	1952	344	334	40	10	50
M. F. Knott	1953	282	280	10	-	10
"	1954	280	178	46	55	101
"	1955	298	181	30	30	60
Leon Berry	1956	253	178	39	49	88
"	1957	297	221	6	9	15
"	1958	285	185	14	24	38
"	1959	248	181	8	8	16
G. D. Fiske	1960	317	200	11	17	28
"	1961	323	142	9	14	23
"	1962	240	206	12	10	22
"	1963	331	145	12	8	20
R. N. Jones	1964	198	135	7	12	19
P. M. McCeuer	1965	196	135	4	0	4
D. B. Cornwell	1966	207	149	7	5	12
"	1967	202	149	2	12	14
-	1968	202LR	149LR	-	-	-
D. B. Cornwell	1969	183	94	4	16	20
"	1970-71	187	80	-	6	6
"	1972	190	50	3	-	3
"	1973	190	30	-	5	5
"	1974	115	20	-	10	10
John W. Hanna	1975	89	20	4	4	8
Hal E. Camp	1976	112	33	10	12	22
"	1977	101	35	4	8	12
"	1978	101e	-	-	-	-
Rafael Marquez	1979	96	30	4	4	8
"	1980	94	29	-	1	1
"	1981	92	24	-	6	6

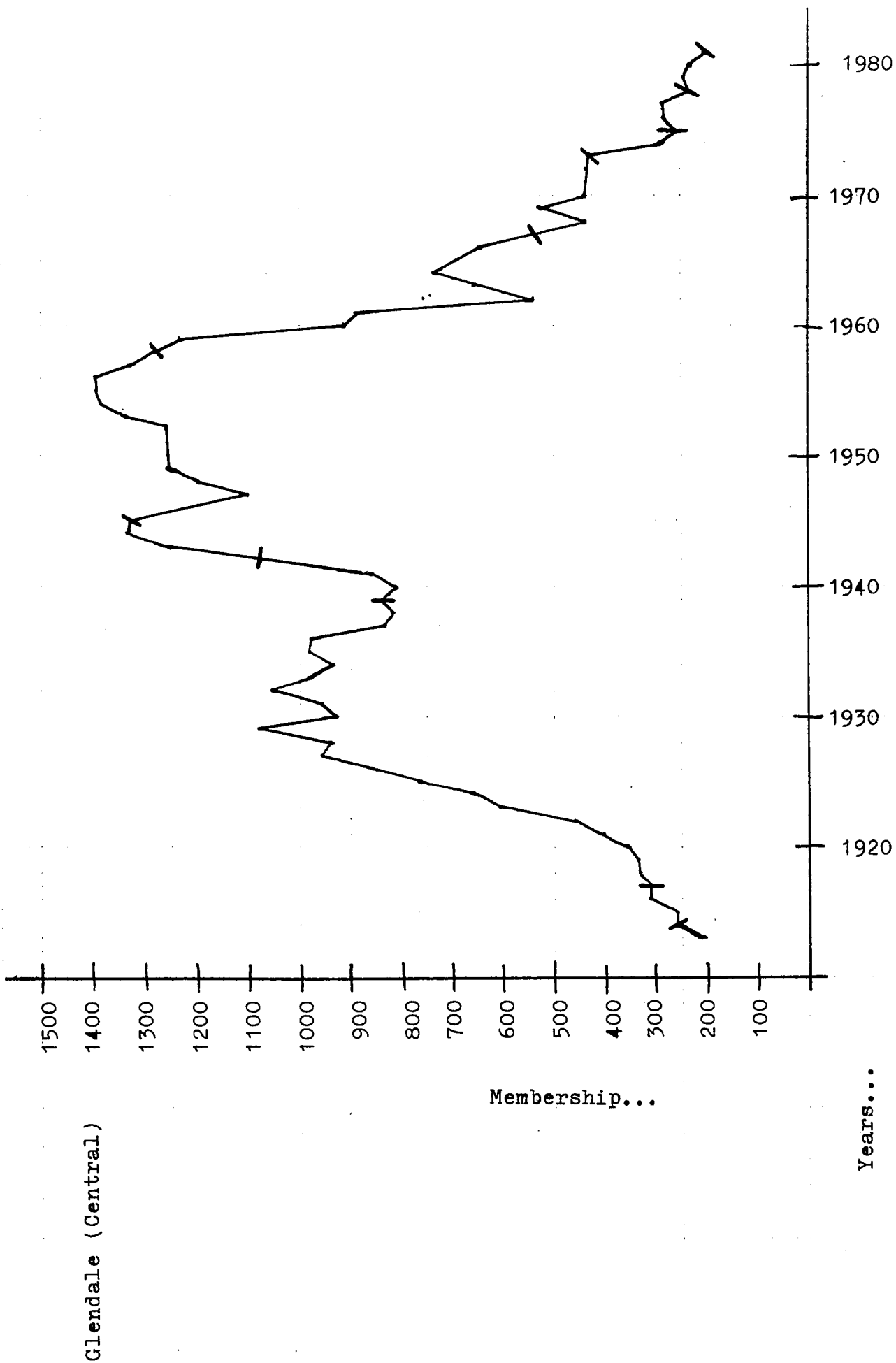
Statistics:

CM - 57  
 CMR - 47  
 Age - 0  
 APT - 3.70

P(city) - 45,165  
 EC(city) - Anglo 21.9%,  
 Asian 27.7%,  
 Black 22.6%,

Gardena (continued)

	Hispanic 17.1%,
	Indian 0.5%,
	Other 10.3%
MR	- 44%



Glendale (Central)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
J. W. Utter	1913	201	180			
E. E. Francis	1914	268	204			
"	1915	261	300			
"	1916	316	325			
C. A. Cole	1917	311	311			
"	1918	330	315			
"	1919	333	288			
"	1920	355	210			
"	1921	405	264			
"	1922	469	400	5	69	74
"	1923	604	505	26	127	153
"	1924	659	571	48	114	162
"	1925	771	729	43	116	159
"	1926	861	736	29	89	118
"	1927	955	795	49	88	137
"	1928	937	785	21	-	-
"	1929	1079	877	27	-	-
"	1930	901	730	47	-	-
"	1931	936	750	21	-	-
"	1932	1052	800	28	-	-
"	1933	986	845	21	-	-
"	1934	931	845	19	-	-
"	1935	984	835	25	-	-
"	1936	979	799	38	-	-
"	1937	833	745	49	-	-
" (retired)	1938	823	605	48	-	48
G. O. Marsh	1939	844	758	32	58	90
"	1940	816	820	20	37	57
"	1941	869	825	30	39	69
A. V. Havens	1942	889	681	13	57	70
"	1943	1258	856	22	74	96
"	1944	1339	850	18	113	131
I. L. Ketcham	1945	1315	361	23	52	55
"	1946	1000	450	29	98	127
"	1947	1105	644	17	100	117
"	1948	1200	750	25	100	125
"	1949	1262	732	14	86	100
"	1950	1259	724	33	65	98
"	1951	1260	750	10	30	40
"	1952	1264	750	26	67	93
"	1953	1342	700	37	106	143
"	1954	1387	800	52	180	232
"	1955	1394	650	22	65	87
"	1956	1396	696	29	57	86
-	1957	1335	532	28	42	70
B. F. Cron	1958	1280	504	12	40	52

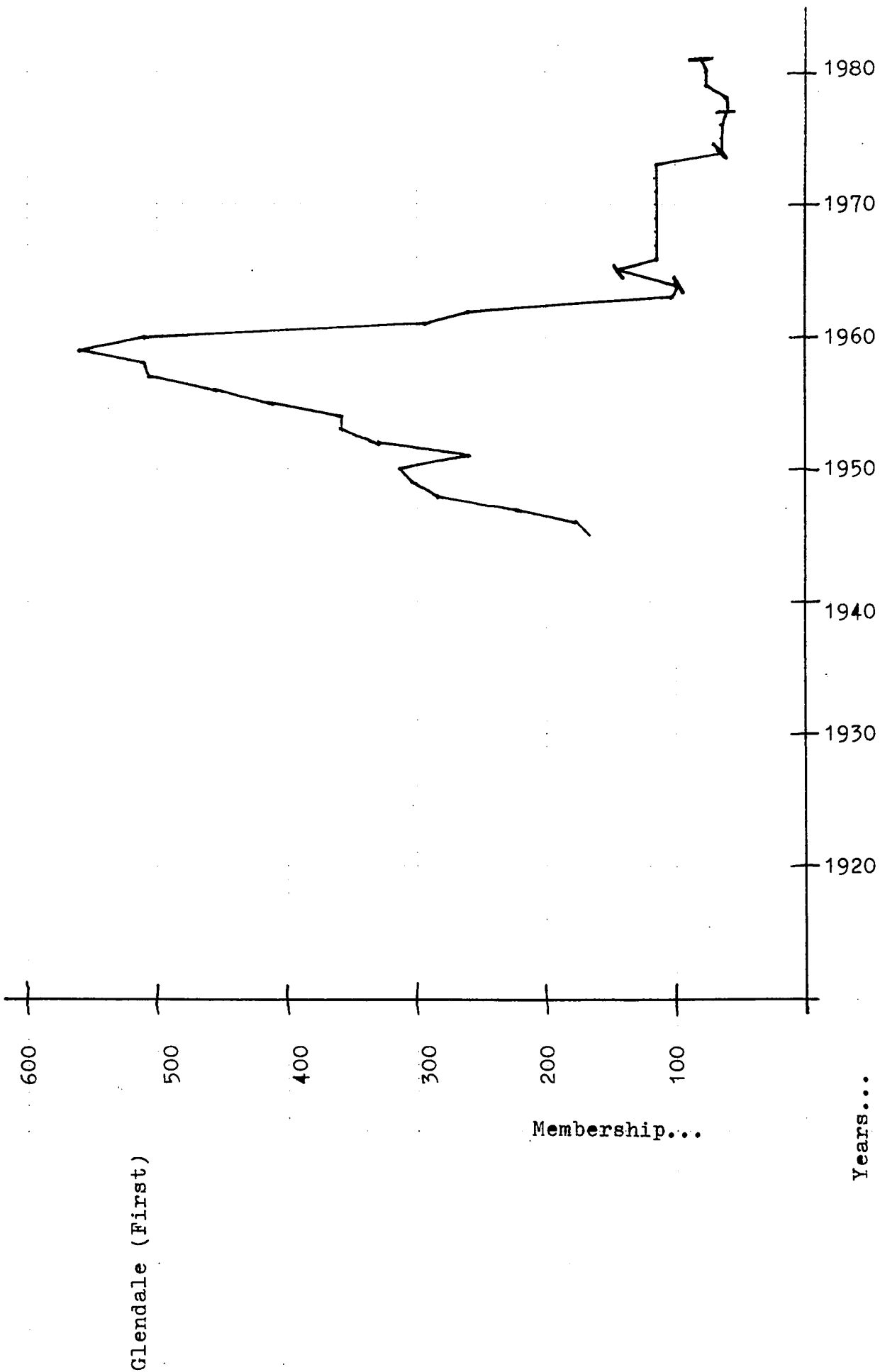


Glendale (Central) (continued)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
B. F. Cron	1959	1234	467	22	32	54
"	1960	911	340	14	35	49
"	1961	891	298	16	39	55
"	1962	546	262	10	24	34
"	1963	658	337	7	14	21
"	1964	733	250	4	15	19
"	1965	698	278	4	9	13
-	1966	649	159	1	22	23
K. D. Echols	1967	541	150	1	15	16
"	1968	440	161	1	32	33
"	1969	525	156	7	8	15
"	1970-71	442	161	6	10	16
"	1972	441	286	7	25	32
Lucile B. Shaffer	1973	428	90	-	10	10
-	1974	291	92	1	6	7
Hugh M. Riley	1975	261	100	3	11	14
"	1976	283	100	1	21	22
"	1977	288	100	4	12	16
Rodney W. Smith	1978	232	70	-	6	6
"	1979	245	65	-	9	9
"	1980	232	60	-	5	5
O. T. Foster	1981	205	30	-	2	2

Statistics:

CM - 77.7  
 CMR - 35  
 Age - 0  
 APT - 6.19  
 P(city) - 139,060  
 EC(city) - Anglo 68.5%, Asian 5.6%, Black 0.3%,  
                   Hispanic 17.8%, Indian 0.5%, Other 7.3%  
 MR - 52.3%

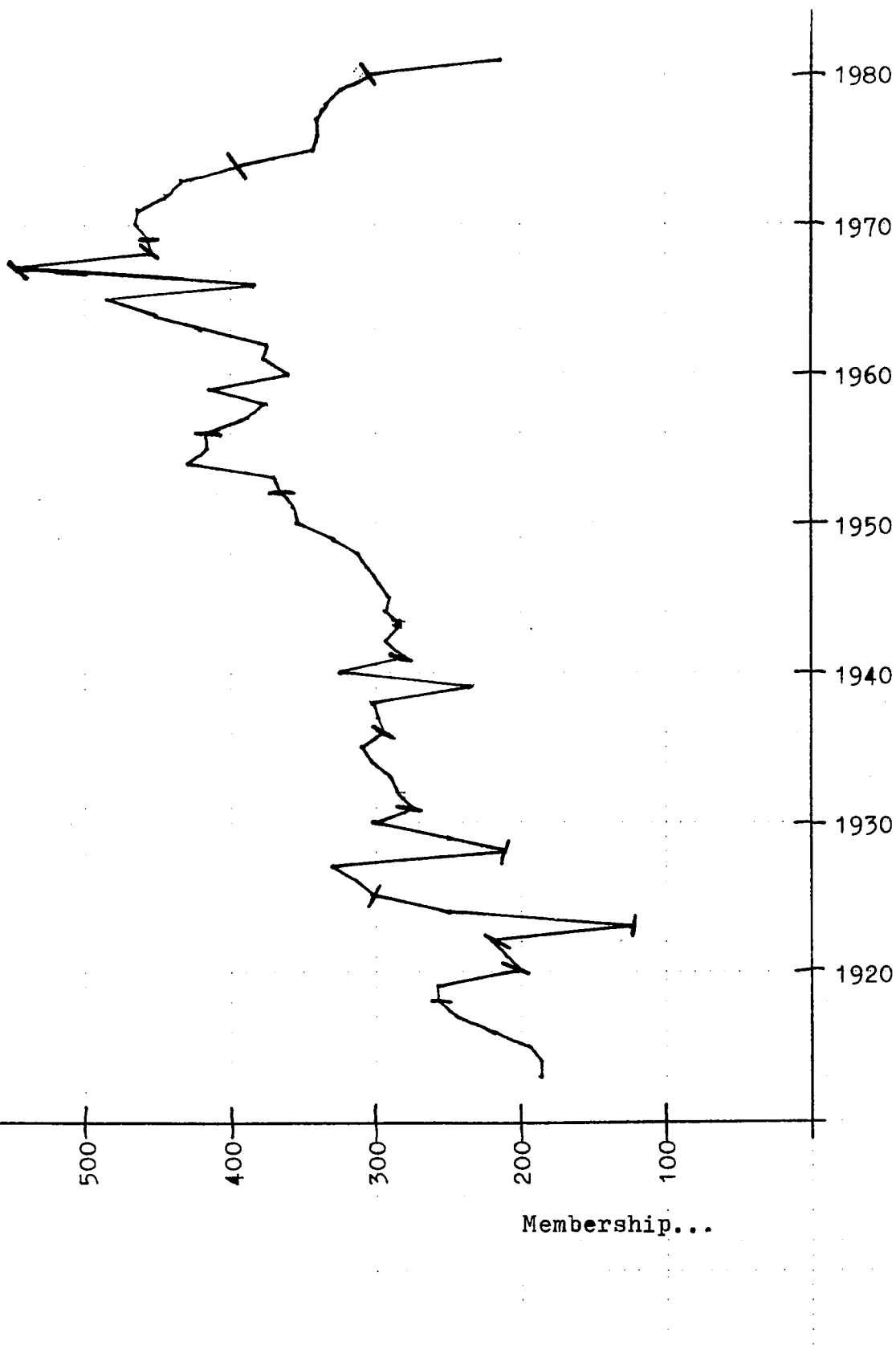


Glendale (First)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
A. V. Havens	1945	168	35	8	160	168
"	1946	179	66	3	20	23
"	1947	225	92	16	53	69
"	1948	283	100	8	71	79
"	1949	304	100	9	34	43
"	1950	314	100	6	24	30
"	1951	260	100	4	18	22
"	1952	330	100	30	46	76
"	1953	360	100	19	29	48
"	1954	360	100	24	60	64
"	1955	416	100	20	51	71
"	1956	458	100	5	37	42
"	1957	508	100	11	67	78
"	1958	510	100	2	32	35
"	1959	560	100	17	62	79
"	1960	510	100	8	12	20
"	1961	295	25	-	14	14
"	1962	260	60	-	4	4
-	1963	102	-	-	-	-
A. Stephenson	1964	100	55	2	6	8
M. R. Grimm	1965	144	29	2	11	13
-	1966	116LR	21LR		-	-
-	1967	116LR	21LR		-	-
-	1968	116LR	21LR		-	-
.....						
John P. Forsander	1974	63	15	2	4	6
"	1975	63e	-	-	-	-
-	1976	63e	-	-	-	-
Elsworth Richardson	1977	61	22	1	-	1
"	1978	61e	-	-	-	-
-	1979	77e	-	-	-	-
-	1980	77e	-	-	-	-
Hal E. Camp	1981	80	20	21	8	29

Statistics:

CM - 50.3  
 CMR - 56  
 Age - 0  
 APT - 6.0  
 P(city) - 139,060  
 EC(city) - Anglo 68.5%, Asian 5.6%, Black 0.3%,  
           Hispanic 17.8%, Indian 0.5%, Other 7.3%  
 MR - 52.3%



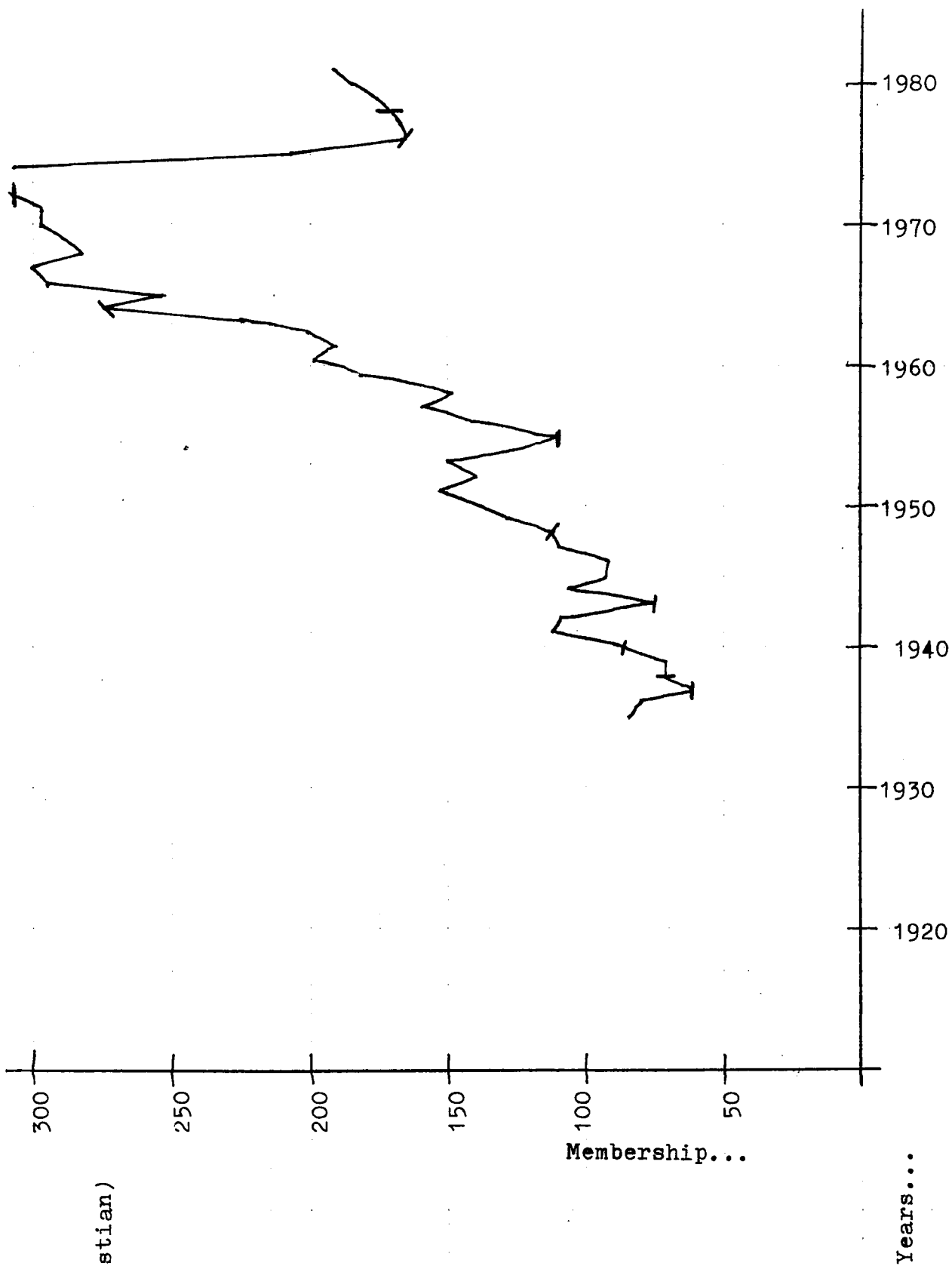
Glendora

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
Robt. Grieve	1913	188	215			
L. O. Ferguson	1914	-	-			
"	1915	196	152			
"	1916	220	320			
"	1917	247	330			
George Ringo	1918	258	392			
"	1919	258	224			
J. R. Roundtree	1920	200	285			
"	1921	210	280			
Arthur R. Gillespie	1922	220	267	35	25	60
D. E. Millard	1923	124	267	-	-	-
"	1924	250	310	30	27	57
C. H. Hilton	1925	302	319	18	13	31
"	1926	311	320	35	15	50
"	1927	330	350	37	15	52
J. R. Roundtree	1928	212	325	6	-	-
"	1929	250	296	6	-	-
"	1930	300	333	10	-	-
C. C. Jones	1931	274	214	15	-	-
"	1932	285	225	8	-	-
"	1933	290	236	3	-	-
"	1934	302	203	8	-	-
"	1935	310	200	6	-	-
G. W. Crain	1936	296	225	1	-	-
"	1937	299	248	9	-	-
"	1938	302	226	12	5	17
"	1939	237	247	15	19	34
"	1940	325	250	9	4	12
F. V. Stipp	1941	280	250	10	5	15
"	1942	295	250	7	11	18
"	1943	284	220	4	7	11
"	1944	295	250	9	13	22
"	1945	292	250	10	8	18
"	1946	299	250	16	7	23
"	1947	308	250	25	10	35
"	1948	315	311	15	32	47
"	1949	330	328	18	22	40
"	1950	354	330	18	15	33
-	1951	358	294	4	-	4
N. M. Romine	1952	365	294	10	4	14
"	1953	370	295	22	19	41
"	1954	430	323	39	60	99
"	1955	419	287	10	34	44
Harry Nissen	1956	-	-	-	-	-
"	1957	392	310	22	31	53
"	1958	377	330	14	27	41

Glendora (continued)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
Harry Nissen	1959	417	275	27	51	78
"	1960	360	240	13	10	23
"	1961	379	317	12	40	52
"	1962	376	220	9	18	27
"	1963	421	302	20	37	57
"	1964	452	268	16	30	46
"	1965	487	264	17	25	42
-	1966	384	201	15	27	42
R. K. Warren	1967	547	234	4	19	23
C. L. Biggs	1968	456	170	2	10	12
B. F. Cron	1969	458	199	5	10	15
"	1970-71	463	178	12	9	21
"	1972	447	166	7	8	15
"	1973	435	150	6	2	8
Oliver T. Foster	1974	397	80	4	9	13
"	1975	344	90	2	11	13
"	1976	340	80	5	2	7
"	1977	340	95	1	4	5
"	1978	336	95	7	3	10
"	1979	325	74	1	2	3
James J. Stewart	1980	304	76	4	2	6
"	1981	212	98	6	2	8

CM - 86  
 CMR - 33  
 Age - R/MA  
 APT - 3.78  
 P(city) - 38,654  
 EC(city) - Anglo 84.8%, Asian 2.2%, Black 0.5%,  
           Hispanic 9.0%, Indian 0.6%, Other 2.9%  
 MR - 39.1%



La Cresenta  
(Foothill Christian)

Membership...

Years...

La Cresenta (Foothill)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
J. E. Proebstel	1935	84	81	5	-	5
"	1936	78	35	3	-	3
E. L. Pierce	1937	60	63	2	-	2
M. M. Stanley	1938	70	64	5	12	17
"	1939	70	63	1	5	6
D. L. Carlisle	1940	87	80	2	10	12
"	1941	111	84	9	22	31
"	1942	107	104	2	10	12
H. S. Hull	1943	74	113	-	7	7
"	1944	105	90	21	24	45
"	1945	91	75	-	11	11
"	1946	90	80	2	8	10
"	1947	108	80	21	33	54
P. M. McCluer	1948	111	90	-	19	19
"	1949	127	48	4	17	21
"	1950	136	75	2	13	15
"	1951	152	78	3	13	16
"	1952	139	89	2	15	17
"	1953	148	115	8	1	9
"	1954	123	112	5	8	13
M. P. Laven	1955	108	84	6	17	23
"	1956	140	111	11	32	43
"	1957	157	121	5	18	23
"	1958	147	101	8	16	22
"	1959	179	140	15	39	54
"	1960	195	139	10	21	31
"	1961	191	135	13	15	28
"	1962	197	125	14	13	27
"	1963	224	135	22	28	50
H. J. Hill	1964	272	144	10	9	19
D. B. Genung	1965	252	144	4	12	16
"	1966	295	148	6	24	30
"	1967	300	103	10	11	21
"	1968	284	113	7	7	14
"	1969	290	102	3	10	13
"	1970-71	297	85	8	13	21
J. W. Meiser	1972	314	70	8	16	24
"	1973	326	70	5	10	15
"	1974	313	83	8	8	16
"	1975	206	60	5	-	5
Donald E. Poston	1976	165	45	3	8	11
"	1977	168	-	-	-	-
Melvin P. Laven	1978	171	45	4	4	8
"	1979	175	44	6	1	7
"	1980	185	46	3	9	12
"	1981	192	48	5	3	8



La Cresenta (Foothill) (continued)Statistics:

CM	- 69.7
CMR	- 40
Age	- R/MA
APT	- 3.83
P(city)	- 20,153
EC(city)	- Anglo 92.3%, Asian 2.8%, Black 0.1%, Hispanic 3.4%, Indian 0.2%, Other 1.2%
MR	- 46.6%

Lancaster  
(First Christian church  
of Antelope Valley)

400

300

200

100

Membership...

1980

1970

1960

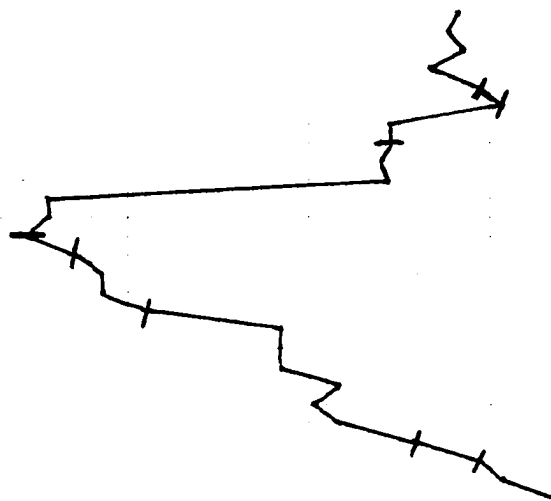
1950

1940

1930

1920

Years...



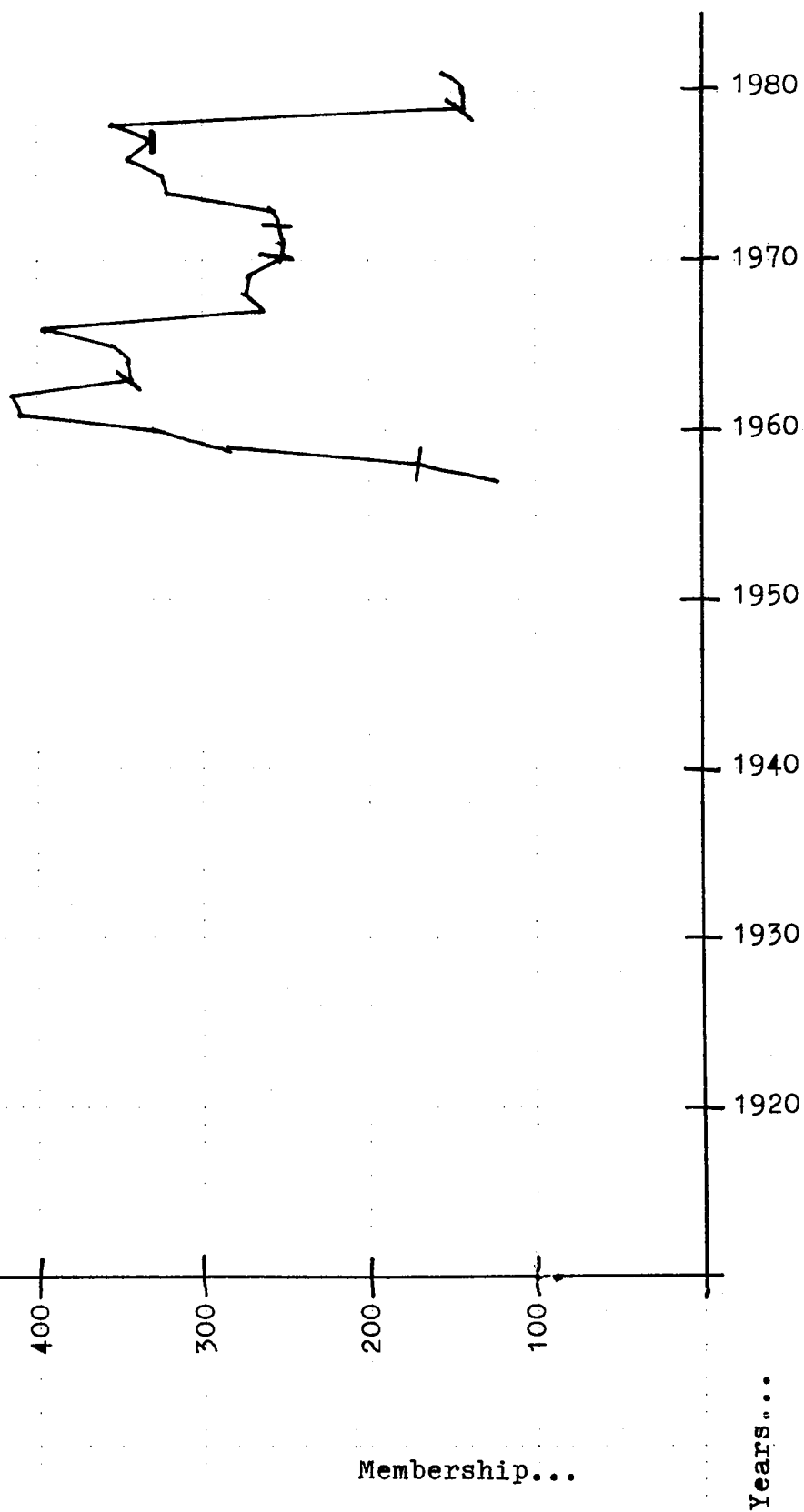
Lancaster (Antelope Valley)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
P. M. McCluer	1955	66	55	7	59	66
"	1956	93	115	5	22	27
Lewis Eloë	1957	106	106	2	22	24
R. L. Moore	1958	141	151	16	24	40
"	1959	183	149	6	47	53
"	1960	199	172	11	22	33
"	1961	183	168	16	20	36
-	1962	215	184	7	27	34
-	1963	215LR184LR			-	-
-	1964	215LR184LR			-	-
R. R. Vinson Jr.	1965	289	185	10	22	32
"	1966	312	163	3	33	36
"	1967	313	124	-	-	-
C. D. Haun	1968	329	104	16	7	23
M. L. Hopkins	1969	355	97	4	6	10
"	1970-71	343	80	3	21	24
"	1972	158	60	7	7	14
"	1973	160	40	4	5	9
James R. Price	1974	156	55	-	4	4
"	1975	156	30	5	6	11
Clarence D. Haun	1976	94	30	5	4	9
Dan D. Stichman	1977	107	35	6	8	14
"	1978	132	45	1	18	19
"	1979	116	68	3	18	21
"	1980	121	55	11	12	23
"	1981	119	44	3	14	17

Statistics:

CM - 60  
 CMR - 45  
 Age - R/MA  
 APT - 2.89  
 P(city) - 48,027  
 EC(city) - Anglo 83.0%, Asian 2.3%, Black 3.3%,  
 Hispanic 7.2%, Indian 1.2%, Other 3.0%

La Puente  
(Del Haven)

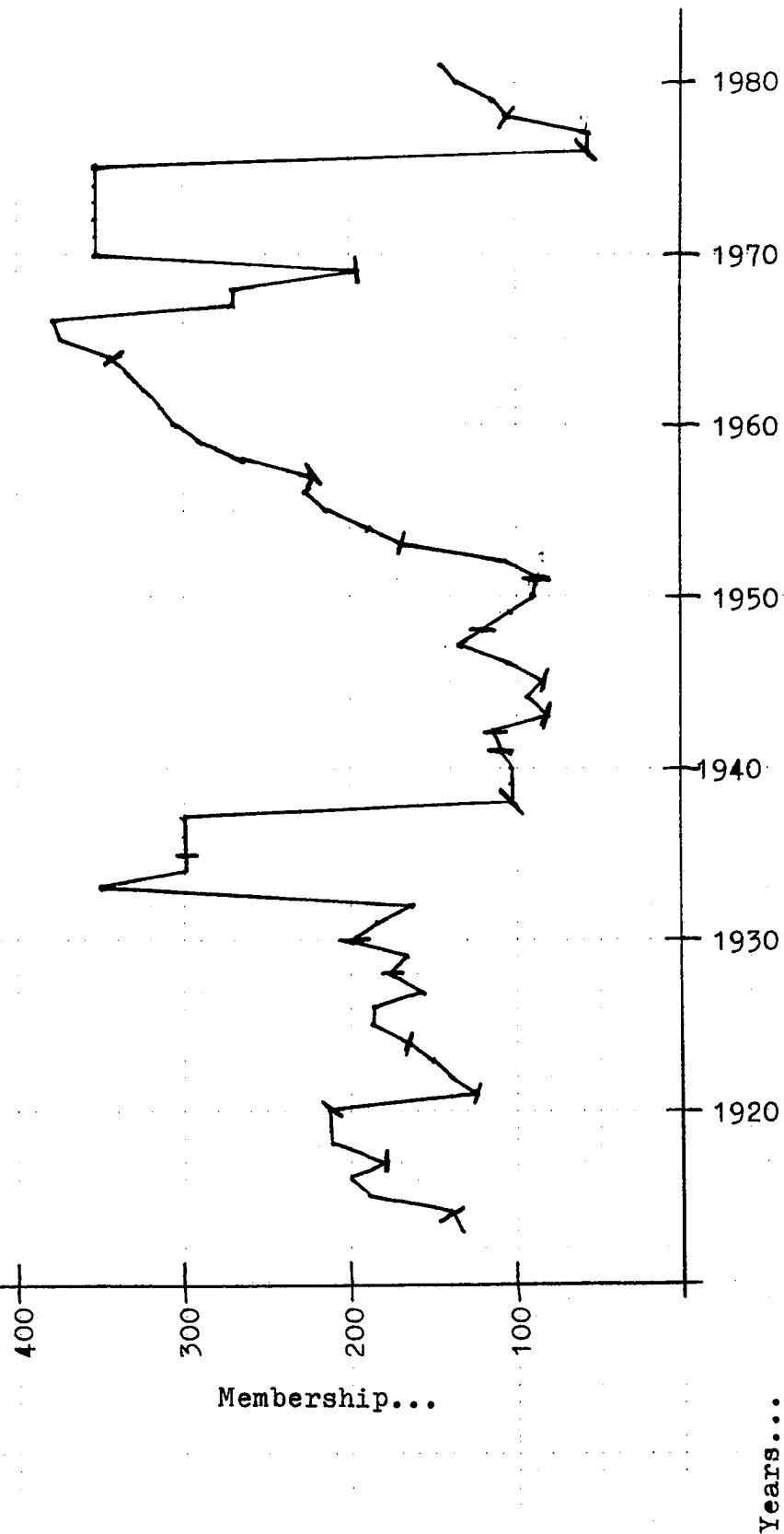


La Puente (Delhaven)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
A. W. Braden	1956	-	-	-	-	-
"	1957	123	111	14	109	123
O. A. Tolliver	1958	170	153	10	44	54
"	1959	283	208	44	92	136
"	1960	330	252	43	38	81
"	1961	410	289	36	78	114
"	1962	415	286	29	48	77
R. R. Bullock Jr.	1963	342	213	20	43	63
"	1964	346	240	7	17	24
"	1965	356	155	2	21	23
"	1966	398	170	14	22	36
"	1967	262	145	15	30	45
"	1968	277	120	9	6	15
"	1969	272	122	11	17	28
J. H. McCallum	1970-71	252	92	4	2	6
M. P. Laven	1972	255	78	11	5	16
"	1973	260	60	16	5	21
"	1974	321	60	13	9	22
"	1975	324	76	8	6	14
"	1976	346	75	16	14	30
Earle B. Van Slyck	1977	334	65	3	5	8
-	1978	356	40	14	10	24
Donald L. Westerland	1979	142	35	-	9	9
"	1980	142	35	4	-	4
"	1981	154	45	8	4	12

Statistics:

CM - 74  
 CMR - 39  
 Age - R/MA  
 APT - 3.57  
 P(city) - 30,882  
 EC(city) - Anglo 7.20%, Asian 2.8%, Black 3.8%,  
                   Hispanic 62.5%, Indian 0.9%, Other 22.8%  
 MR - 50%



La Verne (Ramona Ave.)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
S. M. Bernard	1913	132	105			
W. A. Parker	1914	140	120			
"	1915	187	174			
"	1916	200	180			
F. M. Dowling	1917	180	180			
"	1918	212	228			
-	1919	212	192			
W. E. Garrison	1920	212	180			
Richard E. Brown	1921	125	150			
"	1922	140	180	11	10	21
"	1923	150	173	13	34	47
Lambreth Hancock	1924	166	195	12	16	38
"	1925	189	228	16	18	34
"	1926	189	255	13	6	19
-	1927	159	200	13	6	19
P. Meridith McCluer	1928	177	160	5	-	-
"	1929	168	196	3	-	-
Tunis S. Cordill	1930	200	187	4	-	-
"	1931	185	205	16	-	-
"	1932	165	180	9	-	-
"	1933	350	250	-	-	-
"	1934	300	154	-	-	-
J. A. McDonald	1935	300e	160e	-	-	-
-	1936	300e	160e	-	-	-
J. A. McDonald	1937	300e	160e	-	-	-
W. C. Dorsey	1938	103	95	12	5	17
"	1939	103e	153	12	4	16
"	1940	103e	153e	-	-	-
Lewis Akin	1941	110	50	3	9	12
L. L. Roberts	1942	115	87	-	10	10
D. E. Paston	1943	81	85	-	13	13
"	1944	94	98	5	8	13
R. N. Towry	1945	84	82	-	2	2
"	1946	104	113	16	7	23
"	1947	133	167	10	8	18
Gifford Gordon	1948	120	100	12	12	24
"	1949	105	141	-	2	2
"	1950	90	160	-	2	2
L. V. Lovell	1951	88	152	10	3	13
"	1952	108	176	20	11	31
W. H. Diehm	1953	169	160	6	8	14
"	1954	189	246	37	31	68
"	1955	216	236	22	8	30
"	1956	227	238	9	16	25
F. C. White	1957	224	175	3	8	11

La Verne (Ramona Ave.) (continued)

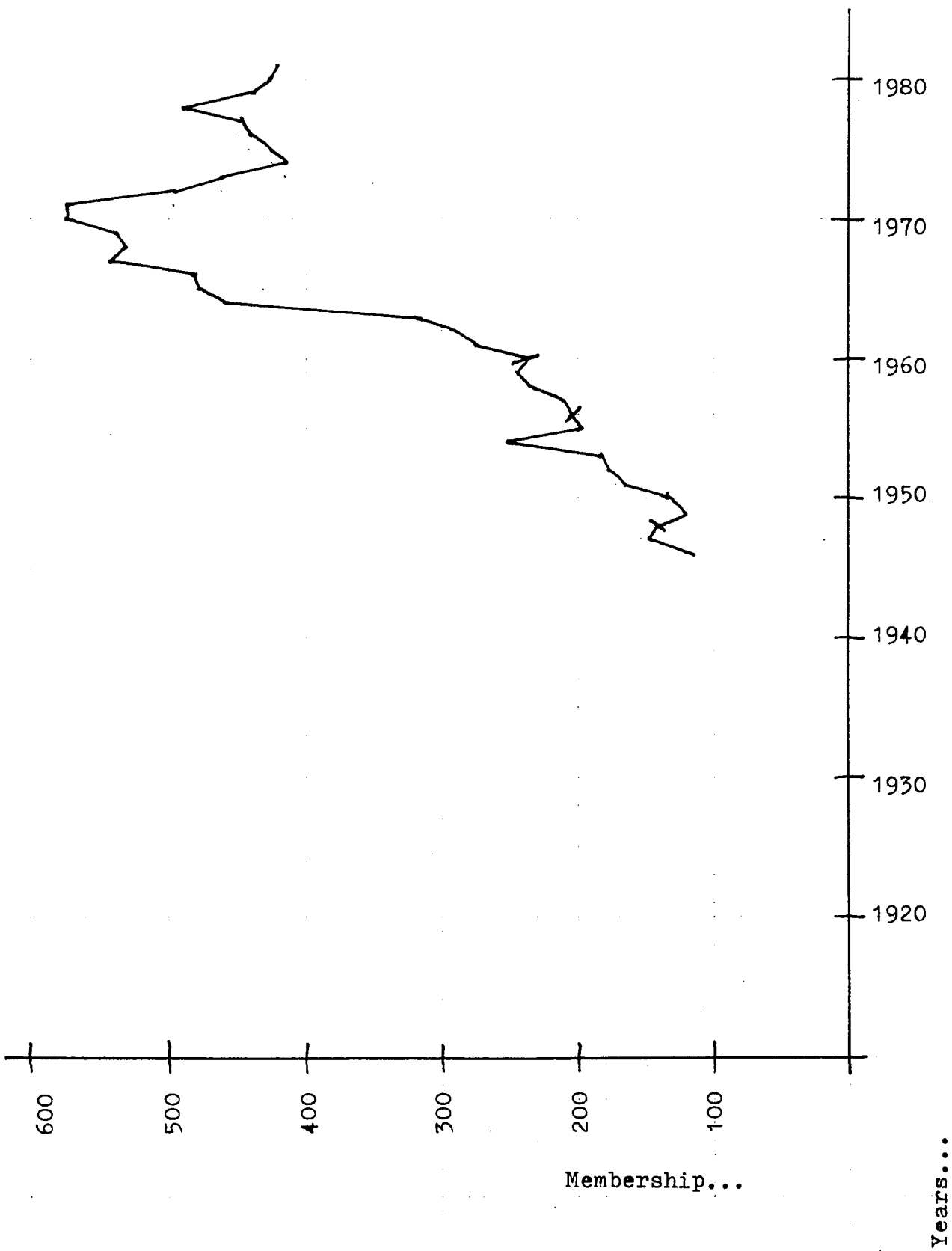
<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
F. C. White	1958	264	179	26	18	44
"	1959	290	195	19	20	39
"	1960	308	142	9	19	28
"	1961	313	143	7	15	22
"	1962	324	125	5	19	24
"	1963	333	159	14	14	28
Mel Laven	1964	344	155	15	9	24
"	1965	374	177	33	20	53
"	1966	379	166	9	9	18
-	1967	270LR116LR			-	-
-	1968	270LR116LR			-	-
N. C. Coleman	1969	198	65	2	6	8
"	1970-71	353	78	3	16	19
-	1972	353e	78e	-	-	-
-	1973	353e	78e	-	-	-
-	1974	353e	78e	-	-	-
-	1975	353	14	-	-	-
Milton W. Hay	1976	59	36	2	4	6
"	1977	59e	-	-	-	-
Lorrie G. Snodgrass	1978	105	30	4	7	11
"	1979	115	45	2	8	10
"	1980	136	48	11	14	25
"	1981	146	45	-	-	-

Statistics:

CM - 67.3  
 CMR - 41  
 Age - R/MA  
 APT - 3.09  
 P(city) - 23,508  
 EC(city) - Anglo 71.5%, Asian 3.1%, Black 2.5%,  
 Hispanic 15.7%, Indian 0.6%, Other 6.6%  
 MR - 39.1%



Long Beach  
(Bixby Knolls)



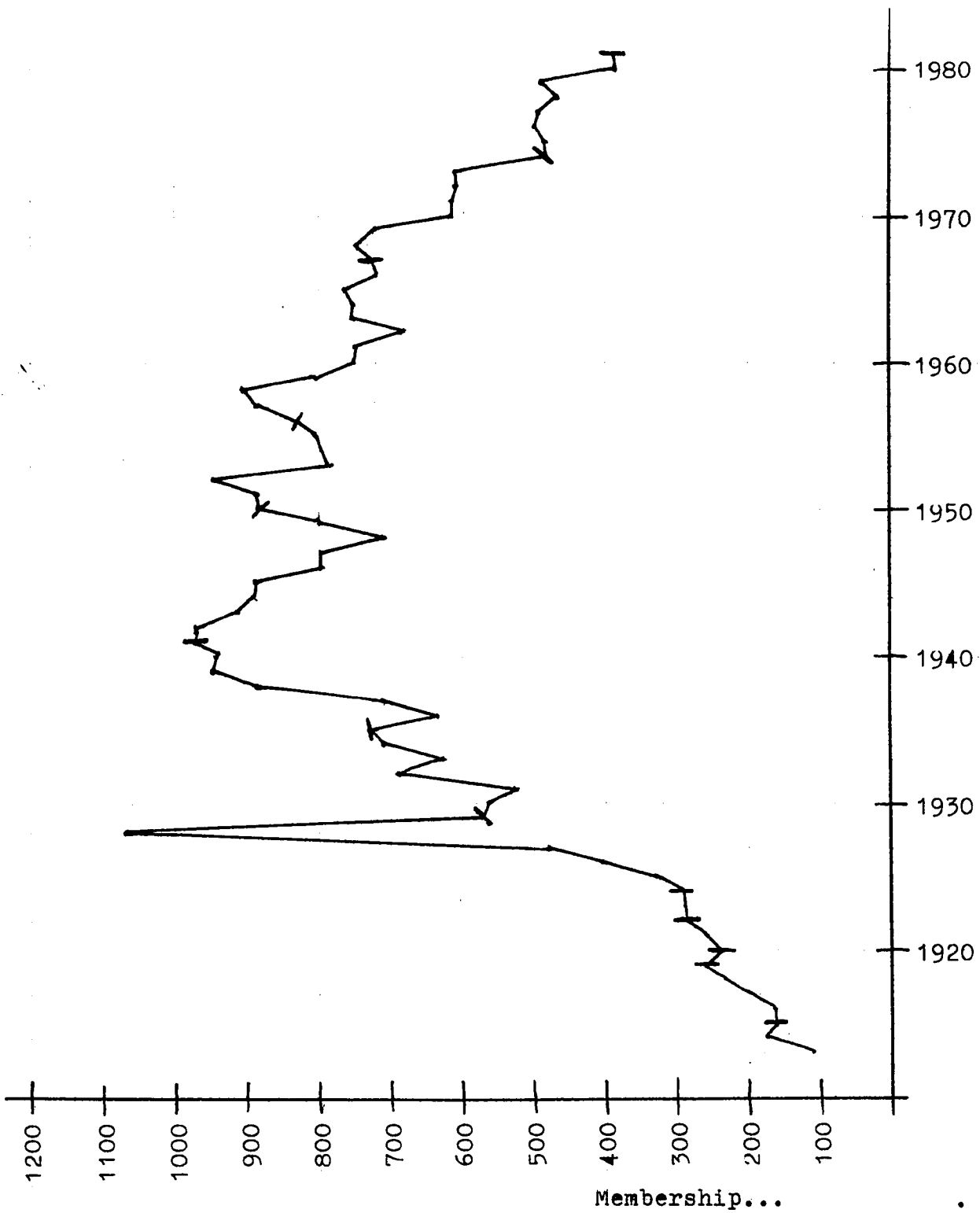
Long Beach (Bixby Knolls)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
J. I. Rhoades	1945	-	-	-	-	-
"	1946	118	174	5	113	118
"	1947	144	206	14	24	38
G. O. Marsh	1948	141	110	31	18	49
"	1949	131	164	12	23	35
"	1950	135	156	17	24	41
"	1951	167	202	7	16	23
"	1952	179	250	15	22	37
"	1953	185	275	8	15	23
"	1954	246	325	28	34	62
"	1955	199	329	13	16	29
J. A. Warren	1956	202	322	19	7	26
"	1957	211	218	10	41	51
"	1958	235	244	21	28	49
"	1959	245	280	12	30	42
E. J. Read	1960	239	191	5	10	15
"	1961	276	170	20	21	41
"	1962	292	166	17	24	41
"	1963	320	170	18	46	64
"	1964	459	150	18	46	64
"	1965	479	150	9	23	32
"	1966	482	175	13	48	61
"	1967	541	177	16	51	67
"	1968	531	167	16	44	60
"	1969	538	167	6	24	30
"	1970-71	574	183	21	29	50
"	1972	498	175	13	22	35
"	1973	461	175	14	28	42
"	1974	416	173	18	26	44
"	1975	424	175	16	23	39
"	1976	441	150	18	26	44
"	1977	449	175	8	16	24
"	1978	490	150	17	20	37
"	1979	439	150	6	10	16
"	1980	428	125	13	21	34
"	1981	421	186	5	16	21

Statistics:

CM	- 220.3	EC(city) - Anglo 60.7%, Asian
CMR	- 7	5.4%, Black 11.3%,
Age	- 0	Hispanic 14%, Indian
APT	- 9.0	0.8%, Other 7.8%
P(city)	- 361,334	MR - 44.8%

Long Beach  
(East Side)



Long Beach (East Side)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
J. W. Mitchell	1913	110	120			
J. J. Cottrell	1914	178	187			
C. C. Bentley	1915	160	150			
"	1916	163	145			
"	1917	197	220			
"	1918	235	276			
G. C. Ritchey	1919	260	332			
C. C. Bentley	1920	240	290			
"	1921	260	517			
J. R. Roundtree	1922	289	615	30	52	82
"	1923	289	408	22	55	77
A. E. Worthy	1924	290	423	39	29	68
"	1925	335	480	59	91	150
"	1926	405	556	37	79	116
"	1927	480	537	65	65	130
"	1928	1070	518	67	-	-
A. L. Webb	1929	546	450	43	-	-
"	1930	568	402	13	-	-
"	1931	523	456	31	-	-
"	1932	695	504	56	-	-
"	1933	624	522	10	-	-
"	1934	713	506	49	-	-
Franklin H. Minck	1935	731	510	48	-	-
"	1936	639	491	37	-	-
"	1937	715	553	48	-	-
"	1938	883	607	50	73	123
"	1939	946	595	50	66	116
"	1940	931	546	44	57	101
"	1941	975	547	42	64	106
G. F. Tinsley	1942	972	513	39	73	112
"	1943	917	437	27	47	74
"	1944	887	400	24	48	72
"	1945	873	390	18	46	64
"	1946	793	395	30	44	74
"	1947	796	451	21	57	78
"	1948	707	482	46	72	118
"	1949	800	480	48	76	124
J. W. Hanna	1950	883	442	59	42	101
"	1951	888	440	39	70	109
"	1952	947	488	42	57	99
"	1953	787	637	28	49	77
"	1954	799	765	64	55	119
"	1955	802	730	42	61	103
John Messer	1956	838	780	44	46	90
"	1957	885	707	24	40	64

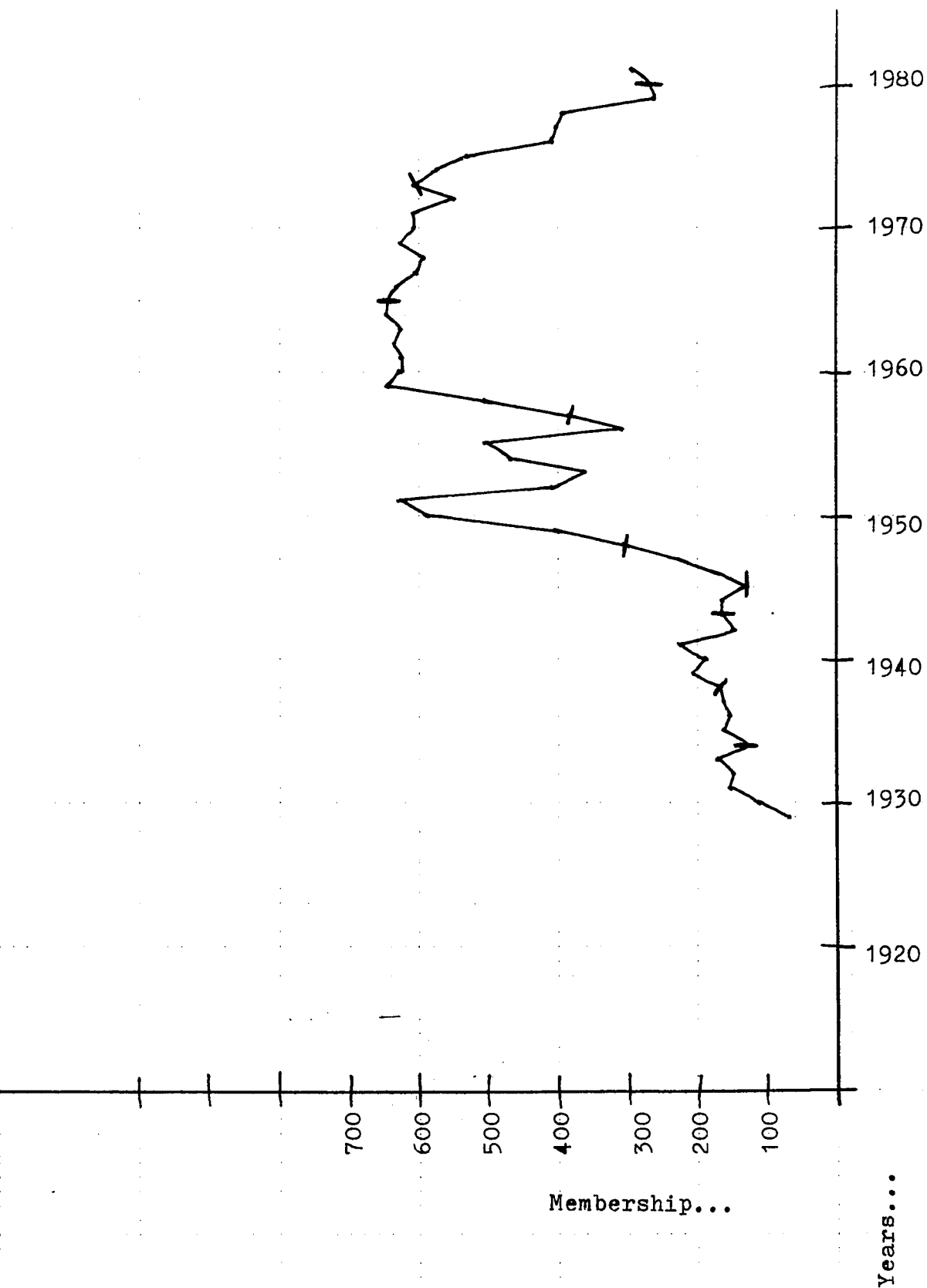
Long Beach (East Side) (continued)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
John Messer	1958	908	631	32	43	75
"	1959	806	557	17	35	52
"	1960	754	439	27	40	67
"	1961	753	311	13	41	54
"	1962	689	323	17	51	68
"	1963	756	333	28	72	102
-	1964	756LR	333LR		-	-
John Messer	1965	768	291	24	16	40
"	1966	720	289	12	11	23
P. McBride	1967	728	281	17	27	44
"	1968	750	270	20	27	47
"	1969	726	245	8	11	19
"	1970-71	618	194	9	10	19
"	1972	615	245	16	17	33
-	1973	615e	245e	-	-	-
Dean Echols	1974	480	150	-	-	-
"	1975	483	159	5	13	18
"	1976	500	125	2	31	33
"	1977	496	75	2	18	20
"	1978	466	77	8	9	17
"	1979	490	149	12	23	35
-	1980	387	85	8	14	22
Neil C. Coleman	1981	387	76	7	11	18

Statistics:

CM - 188  
 CMR - 11  
 Age - 0  
 APT - 4.53  
 P(city) - 361,334  
 EC(city) - Anglo 60.7%, Asian 5.4%, Black 11.3%,  
             Hispanic 14.0%, Indian 0.8%, Other 7.8%  
 MR - 44.8%

Long Beach  
(North)



Long Beach (North)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
Marshall Neal	1929	67	135	4	-	-
"	1930	117	165	13	-	-
"	1931	157	163	16	-	-
"	1932	152	302	35	-	-
"	1933	175	321	20	-	-
O. D. Lee	1934	130	203	6	-	-
"	1935	163	214	16	-	-
"	1936	156	150	7	-	-
"	1937	162	151	9	-	-
E. A. McGuire	1938	168	147	12	37	49
"	1939	206	105	6	8	14
"	1940	188	120	7	11	18
"	1941	214	102	4	6	10
"	1942	141	112	2	4	6
Lawrence West	1943	162	112	1	18	19
"	1944	162e	112e	-	-	-
J. H. Hill	1945	134	189	4	14	18
"	1946	179	193	39	69	108
"	1947	227	286	30	46	76
C. L. Crain	1948	307	249	23	52	75
"	1949	402	266	30	66	96
"	1950	586	289	22	22	44
"	1951	631	296	34	31	65
"	1952	406	359	20	19	39
"	1953	361	303	29	37	66
"	1954	469	307	29	57	86
"	1955	503	327	23	35	58
-	1956	312	296	16	20	36
W. J. Diehm	1957	385	332	85	43	128
"	1958	502	219	78	49	127
"	1959	645	366	69	61	130
"	1960	628	336	32	23	55
"	1961	629	404	36	66	102
"	1962	639	338	13	34	47
"	1963	628	301	46	42	90
"	1964	649	270	35	50	85
C. T. Stockon	1965	646	245	24	30	54
"	1966	638	250	12	56	68
"	1967	602	215	17	24	41
"	1968	598	225	10	35	45
"	1969	623	225	18	40	58
"	1970-71	611	205	22	14	36
"	1972	551	200	9	11	20
Stanley L. Hunt	1973	608	175	43	27	70
"	1974	578	165	-	10	10

Long Beach (North) (continued)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
Stanley L. Hunt	1975	531	165	2	9	11
"	1976	416	234	5	19	24
"	1977	405	125	10	11	21
"	1978	395	153	9	7	16
"	1979	261	120	1	2	3
Jerome M. Hannaman	1980	274	170	4	20	24
"	1981	294	130	24	9	33

Statistics:

CM - 168.7  
 CMR - 14  
 Age - 0  
 APT - 5.2  
 P(city) - 361,334  
 EC(city) - Anglo 60.7%, Asian 5.4%, Black 11.3%,  
                   Hispanic 14.0%, Indian 0.8%, Other 7.8%  
 MR - 44.8%



Long Beach  
(Palo Verde)

500

400

300

200

100

Membership...

Years...

1980

1970

1960

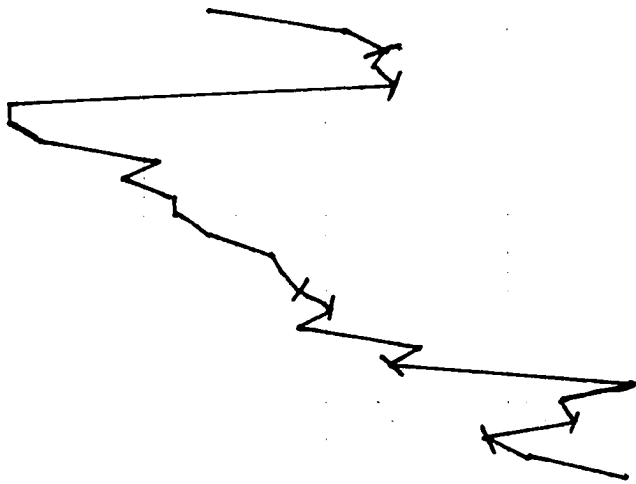
1950

1940

1930

1920

235



Long Beach (Palo Verde)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
R. L. Harrell	1955	-	-	-	-	-
"	1956	137	420	26	114	140
"	1957	189	328	23	27	50
H. J. Hill (ad interim)	1958	215	300	10	25	35
Harold Schneider	1959	163	92	19	22	41
"	1960	171	157	8	15	23
"	1961	131	160	9	11	20
J. W. Hanna	1962	266	180	26	50	76
"	1963	250	130	24	25	49
"	1964	314	146	14	12	26
A. L. Webb	1965	299	95	14	11	25
D. L. Westerland	1966	317	169	11	30	41
"	1967	324	177	11	22	33
"	1968	330	153	14	8	22
"	1969	366	128	9	35	44
"	1970-71	383	128	1	34	35
"	1972	411	124	15	20	35
"	1973	394	110	7	21	28
"	1974	458	115	10	31	41
"	1975	473	125	17	10	27
"	1976	473	125	4	7	11
Harold C. Moeller	1977	263	50	1	3	4
"	1978	273	30	2	8	10
Steven D. Shepard	1979	269	30	1	5	6
"	1980	290	40	11	19	30
"	1981	365	40	4	7	11

Statistics:

CM	- 96
CMR	- 31
Age	- Y
APT	- 3.25
P(city)	- 361,334
EC(city)	- Anglo 60.7%, Asian 5.4%, Black 11.3%, Hispanic 14.0%, Indian 0.8%, Other 7.8%
MR	- 44.8%

Los Angeles  
(All People's)

400

300

Membership...

200

100

Years...

1920

1930

1940

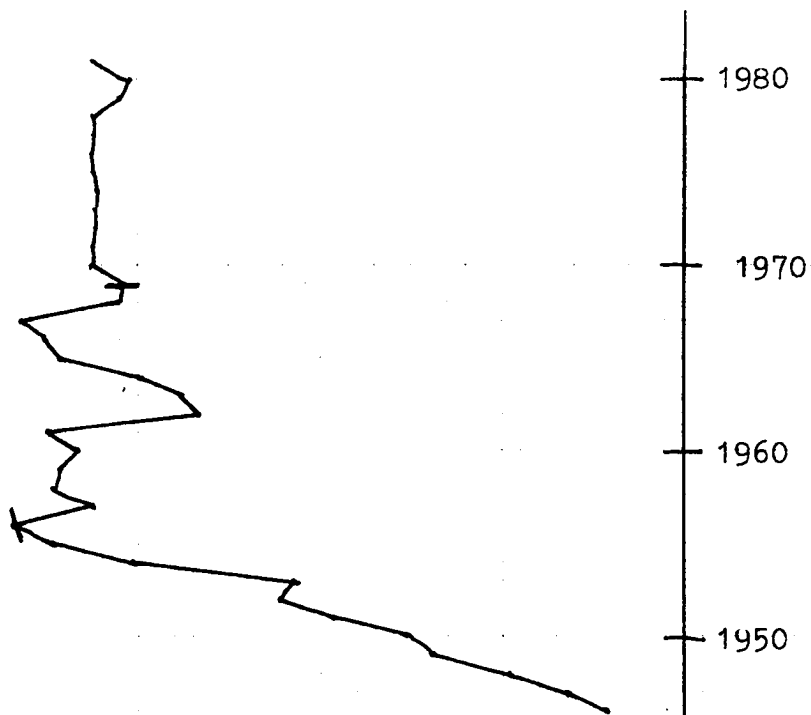
1950

1960

1970

1980

237



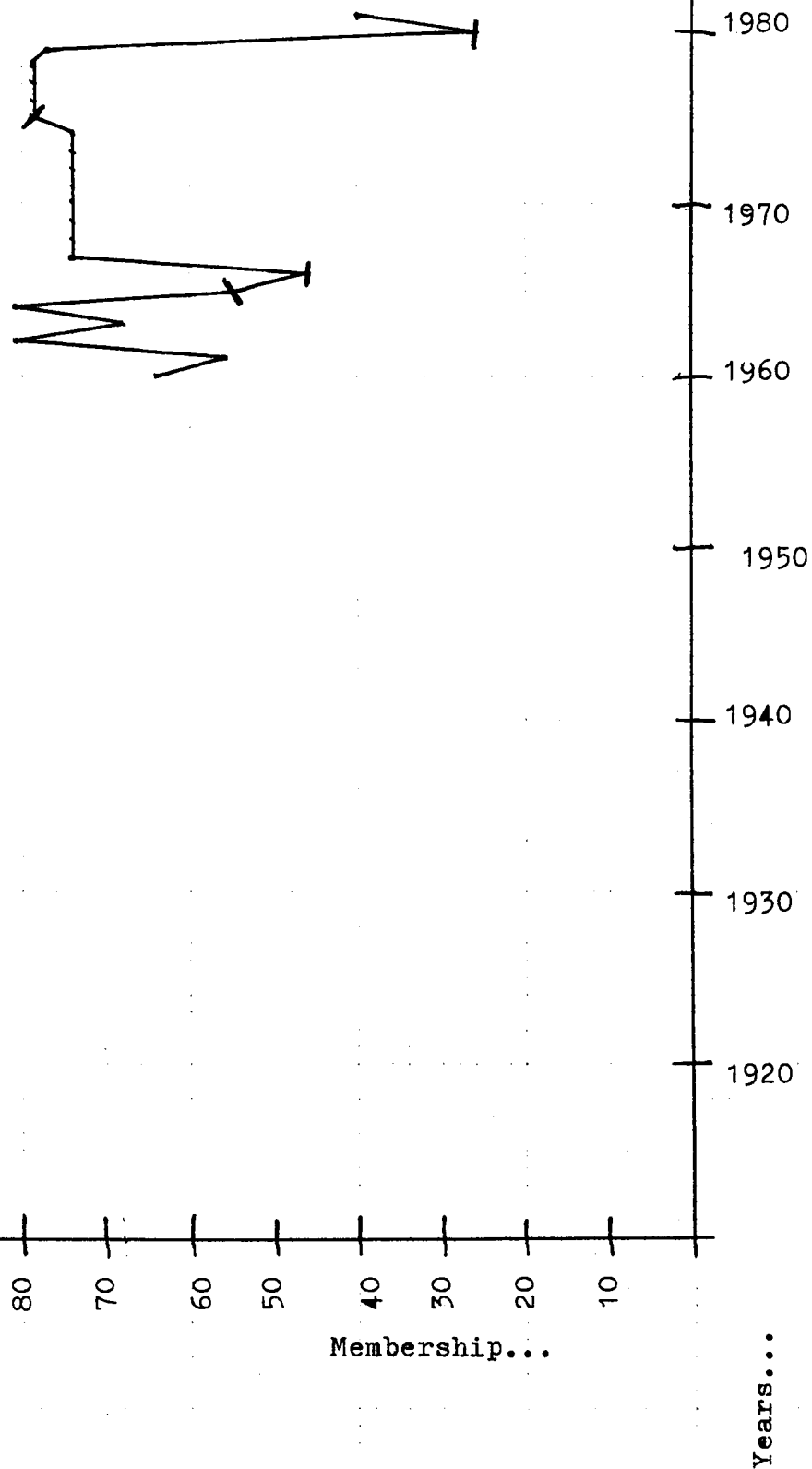
Los Angeles (All Peoples)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
D. B. Genung	1943	-	-	-	-	-
"	1944	-	26	-	-	-
"	1945	-	24		7	7
"	1946	43	43	6	30	36
"	1947	64	99	3	18	21
"	1948	97	129	12	23	35
"	1949	139	121	15	45	60
"	1950	152	156	8	12	20
"	1951	192	178	19	21	40
"	1952	222	219	-	20	20
"	1953	216	155	14	18	32
"	1954	302	182	43	43	86
"	1955	349	210	19	17	36
Kay Kokubun	1956	370	201	15	24	39
"	1957	327	222	6	24	30
"	1958	348	145	10	6	16
"	1959	343	170	7	7	14
"	1960	333	170	5	10	15
"	1961	350	180	7	16	23
"	1962	268	195	23	8	31
"	1963	278	195	3	14	17
"	1964	300	165	11	10	21
"	1965	343	167	14	16	30
"	1966	351	165	8	13	21
"	1967	366	164	7	8	15
"	1968	311	115	1	2	3
D. L. Roberts	1969	309	115	2	2	4
"	1970-71	326	69	7	17	24
"	1972	324	56	6	12	18
-	1973	324e	56e	-	-	-
D. L. Roberts	1974	322	-	6	12	18
"	1975	324	64	3	11	14
"	1976	327	-	3	23	26
"	1977	326	40	6	8	12
"	1978	326e	-	-	-	-
"	1979	310	-	1	4	5
-	1980	303e	-	-	-	-
-	1981	325	75	3	12	15

Statistics:

CM	- 119	APT	- 12.67	Asian 6.6%, Black
CMR	- 24	P(city)	- 2,966,763	17%, Hispanic
Age	- R/MA	EC(city)	- Anglo 47.2%	27.5%, Indian .6%,
		MR	- 44%	Other 14.6%

Los Angeles  
(Antioch)



Los Angeles (Antioch)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
A. H. Patterson	1960	64	34	6	-	6
"	1961	56	24	1	-	1
"	1962	81	18	6	-	6
"	1963	68	21	6	-	6
-	1964	81LR	18LR		-	-
A. W. Jacobs	1965	55	18	-	-	-
S. M. Spencer	1966	46	36	1	16	17
"	1967	74	42	7	32	39
-	1968	74LR	42LR		-	-
-	1969	74LR	42LR		-	-
-	1970-71	74LR	42LR		-	-
-	1972	74LR	42LR		-	-
-	1973	74LR	42LR		-	-
-	1974	74LR	42LR		-	-
H. W. Ellis	1975	79	-	5	10	15
"	1976	79e	-	-	-	-
-	1977	79e	-	-	-	-
-	1978	79e	-	-	-	-
-	1979	77e	-	-	-	-
Curtis Carraway	1980	26	12	2	1	3
"	1981	40	12	5	15	20

Statistics:

CM - 29.3%  
 CMR - 62  
 Age - R/MA  
 APT - 4.20  
 P(city) - 2,966,763  
 EC(city) - Anglo 47.2%, Asian 6.6%, Black 17%,  
           Hispanic 27.5%, Indian 0.6%, Other 14.6%  
 MR - 44%

Los Angeles  
(Cypress Park)

400

300

200

100

Membership...

Years...

1980

1970

1960

1950

1940

1930

1920

Los Angeles (Cypress Park)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
Wm. Gilbert	1913	48	92			
A. B. Matthews	1914	52	95			
-	1915	63	100			
Booker Smith	1916	79	129			
C. L. Kennedy	1917	90	150			
"	1918	102	170			
G. W. Thompson	1919	112	130			
"	1920	148	200			
"	1921	148	150			
"	1922	120	166	23	9	32
"	1923	185	210	23	24	47
Leslie G. Parker	1924	200	250	30	20	50
"	1925	316	300	44	51	95
"	1926	325	300	25	24	49
"	1927	383	325	26	26	52
"	1928	382	250	15	-	-
Willard F. Learned	1929	360	225	10	-	-
"	1930	260	235	11	-	-
"	1931	230	235	13	-	-
"	1932	294	275	21	-	-
"	1933	285	290	22	-	-
"	1934	273	277	18	-	-
"	1935	333	300	37	-	-
"	1936	322	330	7	-	-
"	1937	338	299	10	-	-
-	1938	339	314	7	9	16
H. J. Hill	1939	241	250	17	29	46
"	1940	284	257	5	24	29
"	1941	256	190	37	11	48
"	1942	256	208	13	8	21
"	1943	232	180	17	5	22
"	1944	232	180	14	15	29
P. M. McCluer	1945	235	230	25	24	49
"	1946	231	231	7	16	23
"	1947	254	235	11	21	32
O. D. Lee	1948	262	250	13	18	31
"	1949	228	250	16	22	38
"	1950	288	284	31	27	58
"	1951	284	280	17	8	25
"	1952	245	280	10	12	22
-	1953	260	268	15	12	27
A. J. Bailes	1954	271	247	19	14	33
M. R. Grimm	1955	260	250	24	9	33
"	1956	265	250	17	25	42
"	1957	265	145	17	14	31



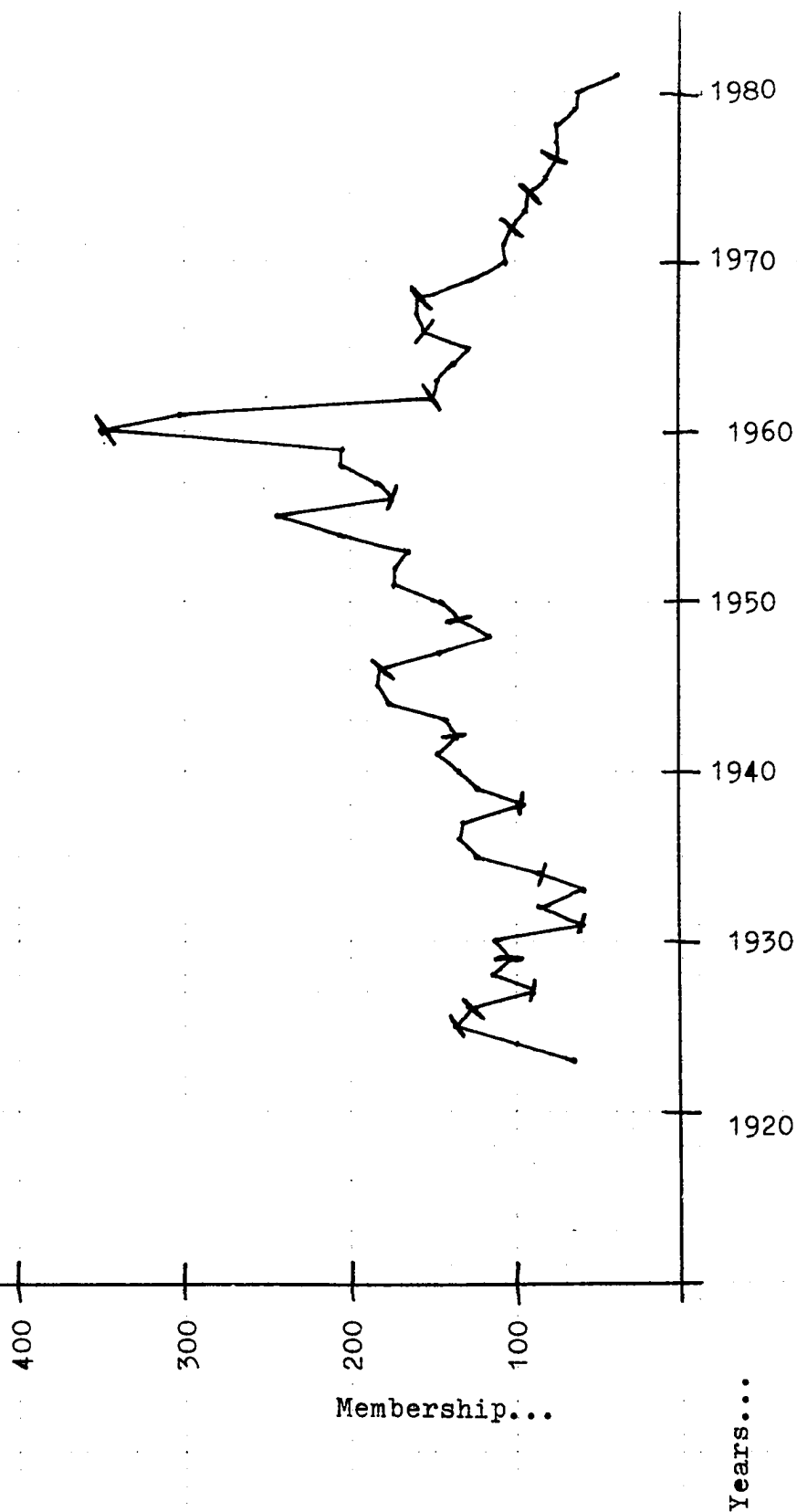
Los Angeles (Cypress Park) (continued)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
M. R. Grimm	1958	209	145	12	11	23
"	1959	215	171	9	5	14
C. T. Stockton (interim)	1960	163	136	16	10	26
"	1961	168	132	9	7	16
"	1962	167	136	3	5	8
"	1963	200	108	18	36	54
"	1964	283	103	1	7	8
P. W. Dear	1965	277	86	1	10	11
"	1966	162	99	1	6	7
"	1967	159	99	-	2	2
"	1968	166	86	8	2	10
"	1969	149	86	-	4	4
"	1970-71	174	99	3	2	5
"	1972	169	95	1	9	10
"	1973	152	102	8	3	11
"	1974	152e	-	-	-	-
Dean Canady	1975	152	-	5	1	6
"	1976	130	60	6	3	9
"	1977	130e	-	-	-	-
-	1978	130e	-	-	-	-
-	1979	123e	-	-	-	-
-	1980	123e	-	-	-	-
-	1981	80e	-	-	-	-

Statistics:

CM - 40.3  
 CMR - 57  
 Age - 0  
 APT - 4.53  
 P(city) - 2,966,763  
 EC(city) - Anglo 47.2%, Asian 6.6%, Black 17%,  
           Hispanic 27.5%, Indian 0.6%, Other 14.6%  
 MR - 44%

Los Angeles  
(Eagle Rock)



Los Angeles (Eagle Rock)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
W. J. Carrey	1923	67	-	9	58	67
"	1924	100	100	15	33	48
Clive Taylor	1925	138	145	32	23	55
E. E. Mack	1926	128	131	10	25	35
Dan A. Trumble	1927	90	100	2	25	27
"	1928	114e	125	24	-	-
Chas. N. Odell	1929	103	137	10	-	-
"	1930	113e	100	3	-	-
Paul Barber	1931	60	75	10	-	-
"	1932	88	72	5	-	-
"	1933	60	100	16	-	-
S. O. Osborn	1934	88	90	1	-	-
"	1935	124	101	7	-	-
"	1936	136	156	7	-	-
"	1937	133	138	7	-	-
O. D. Lee	1938	97	138	-	4	4
"	1939	123	125	13	16	29
"	1940	135	147	3	12	15
-	1941	149	133	15	21	36
J. I. Rhoades	1942	138	106	2	18	20
"	1943	143	135	10	13	23
"	1944	178	155	5	32	37
-	1945	184	137	11	20	31
Leon Berry	1946	182	96	1	7	8
"	1947	148	109	9	11	20
-	1948	118	94	3	2	5
B. W. Bruffett	1949	136	99	4	18	22
"	1950	147	154	7	11	18
"	1951	175	184	13	18	31
"	1952	172	159	17	14	31
"	1953	167	162	11	28	39
"	1954	209	162	16	40	56
"	1955	245	164	18	33	51
H. F. Hotvedt	1956	176	135	-	-	-
"	1957	185	100	12	12	24
"	1958	206	100	16	12	28
"	1959	204	74	4	8	12
M. R. Grimm	1960	350	126	17	56	73
-	1961	202	116	2	1	3
W. C. Dorsey	1962	150	120	5	14	19
"	1963	149	124	2	13	15
"	1964	139	164	5	8	13
"	1965	130	144	10	18	28
I. L. Ketcham	1966	166	145	15	13	28
"	1967	170	118	-	14	14

Los Angeles (Eagle Rock) (continued)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
C. H. King	1968	170	LR118	LR-	-	-
"	1969	129	75	1	3	4
"	1970-71	109	72	2	1	3
D. R. Sarton	1972	103	50	-	-	-
-	1973	95	35	1	4	5
John F. Evans	1974	91	32	-	5	5
"	1975	81	36	-	3	3
Sam Alaniz	1976	76	30	5	2	7
"	1977	76e	-	-	-	-
"	1978	76e	-	-	-	-
"	1979	63	15	-	2	2
"	1980	61	7	-	-	-
-	1981	39	LR-	-	-	-

Statistics:

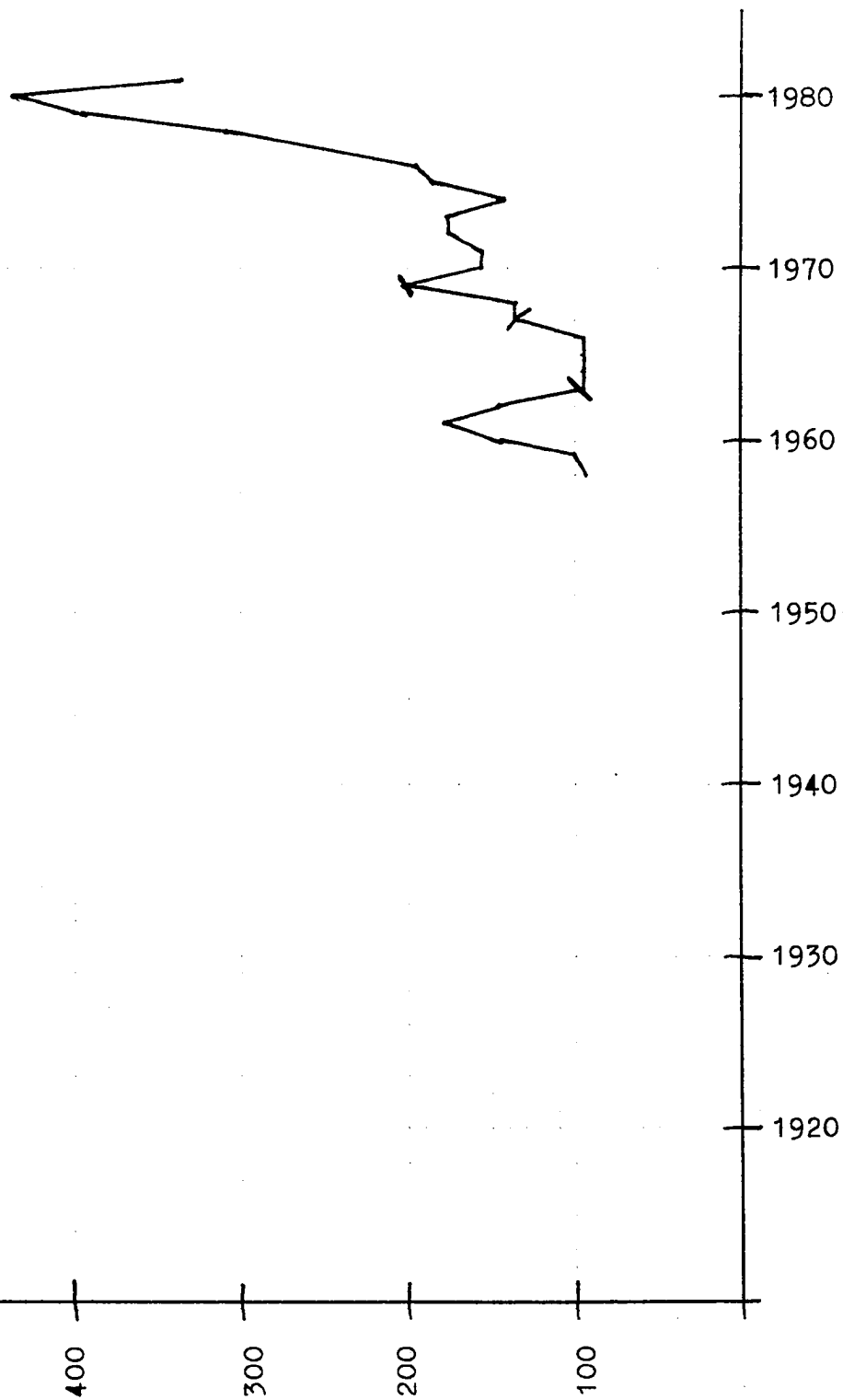
CM - not available  
 CMR - not available  
 Age - 0  
 APT - 3.05  
 P(city) - 2,966,763  
 EC(city) - Anglo 47.2%, Asian 6.6%, Black 17%,  
 Hispanic 27.5%, Indian 0.6%, Other 14.6%  
 MR - 44%

Los Angeles  
(East 105<sup>th</sup> Street)

Membership...

Years...

247

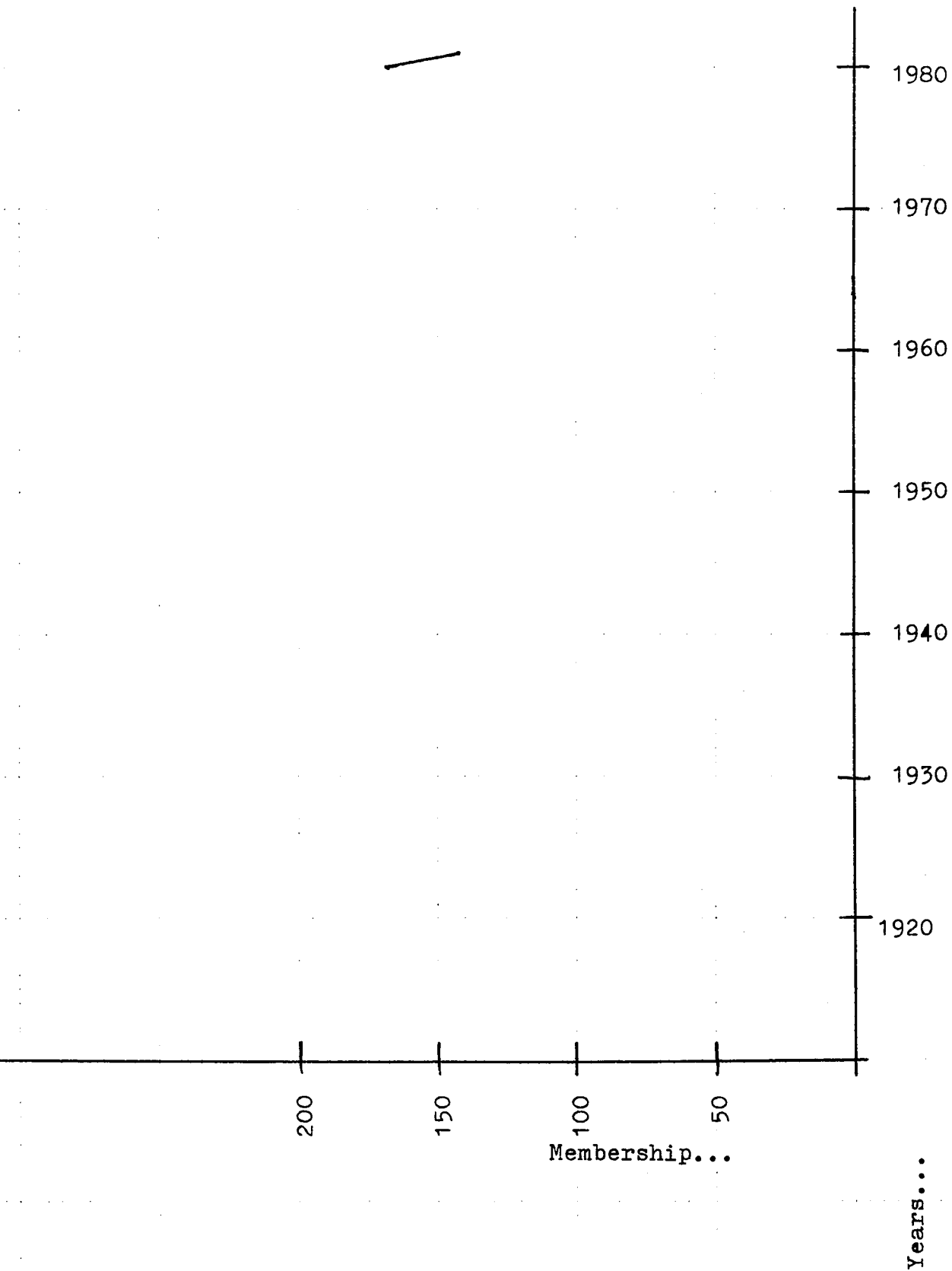


Los Angeles (East 105<sup>th</sup> St.)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
S. M. Spencer	1958	93	65	15	36	51
"	1959	100	69	15	29	44
"	1960	144	91	15	33	48
"	1961	179	122	27	77	104
"	1962	147	75	17	15	32
W. J. Bryan	1963	97	50	3	18	21
-	1964	-	-	-	-	-
-	1965	-	-	-	-	-
-	1966	-	-	-	-	-
A. H. Patterson	1967	138LR	53LR	-	-	-
-	1968	-	-	-	-	-
S. M. Spencer	1969	202	69	8	34	42
"	1970-71	157	70	9	7	16
"	1972	177	87	9	11	20
"	1973	177	87	3	6	9
"	1974	142	87	6	10	16
"	1975	185	90	17	15	32
"	1976	195	90	13	1	14
-	1977	-	-	-	-	-
S. M. Spencer	1978	310	120	20	24	44
"	1979	396	90	19	32	51
"	1980	437	95	19	17	36
"	1981	337	150	16	27	43

Statistics:

CM - 117  
 CMR - 26  
 Age - Y  
 APT - 5.75  
 P(city) - 2,966,763  
 EC(city) - Anglo 47.2%, Asian 6.6%, Black 17%,  
                   Hispanic 27.5%, Indian 0.6%, Other 14.6%  
 MR - 44%



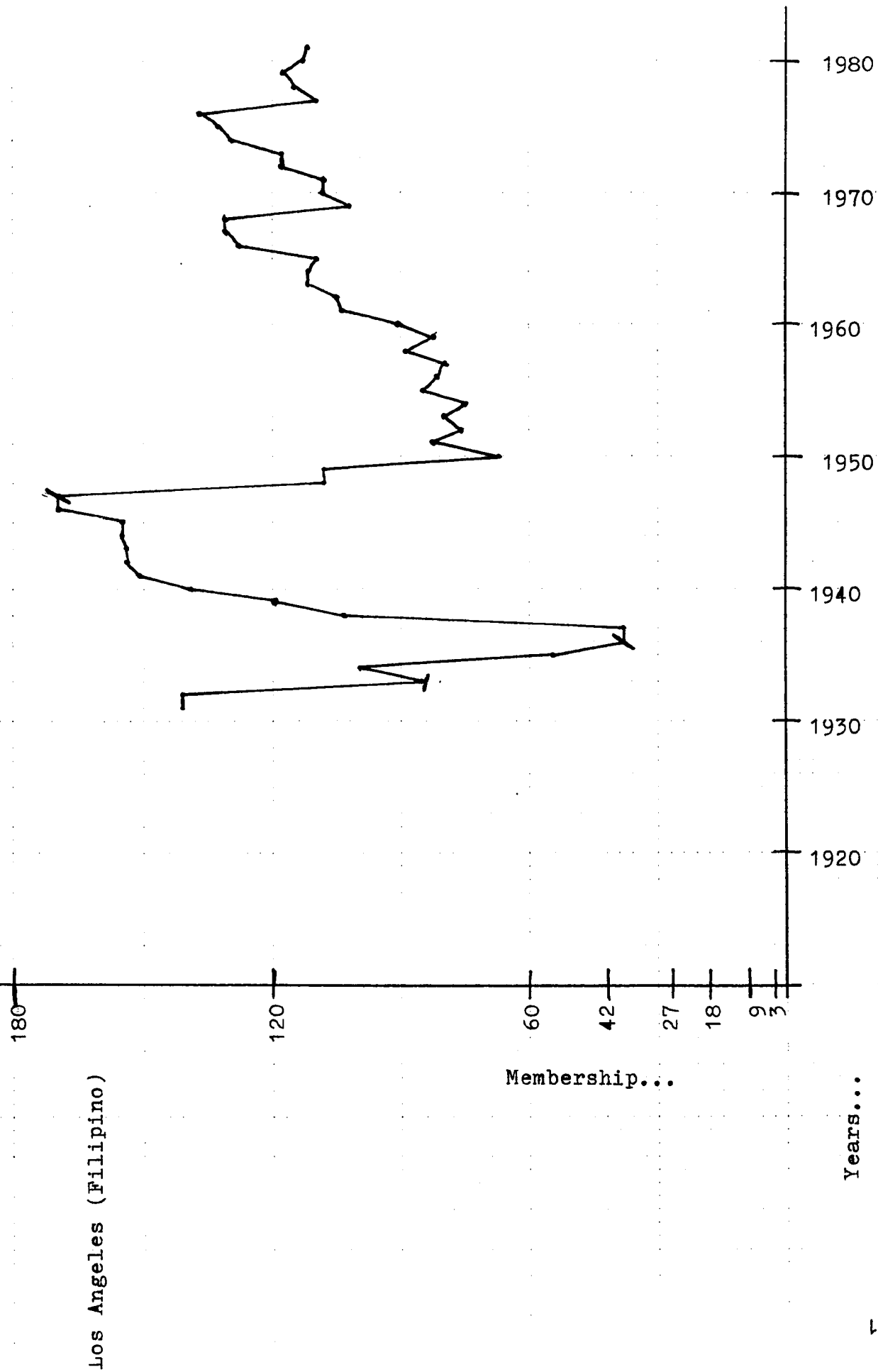
Los Angeles (Faith)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
Larry E. Taylor Sr.	1980	168	36	7	10	17
"	1981	142	35	9	4	13

Statistics:

CM - 67  
 CMR - 42  
 Age - Y  
 APT - 2.0  
 P(city) - 2,966,763  
 EC(city) - Anglo 47.2%, Asian 6.6%, Black 17%,  
                   Hispanic 27.5%, Indian 0.6%, Other 14.6%  
 MR - 44%





Los Angeles (Filipino)

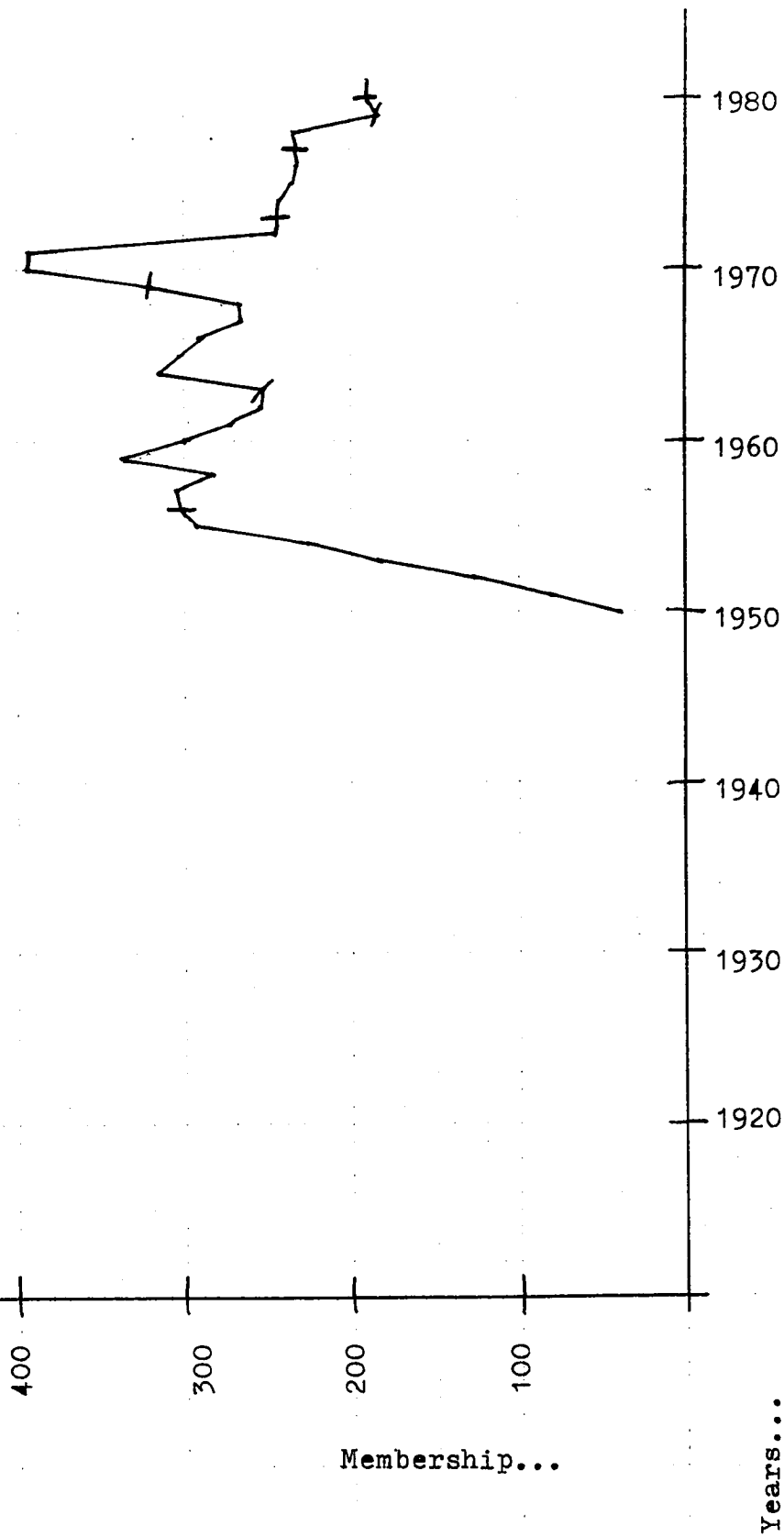
<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
Silvestre Morales	1931	141	200	25	-	-
"	1932	141e	200e	-	-	-
Felix Pascua	1933	85	50	18	-	-
"	1934	100	70	12	-	-
"	1935	55	67	3	-	-
Casiano Coloma	1936	38	70	-	-	-
"	1937	38e	106	6	-	-
"	1938	105	148	4	10	14
"	1939	120	147	4	12	16
"	1940	140	159	12	9	21
"	1941	152	160	11	5	16
"	1942	155	170	1	2	3
"	1943	155e	170e	-	-	-
"	1944	156e	170e	-	-	-
"	1945	156e	170e	-	-	-
"	1946	170	110	12	8	20
Felix Pascua	1947	170e	110e	-	-	-
"	1948	108	40	-	-	-
"	1949	108e	40e	-	-	-
"	1950	67	43	5	3	8
"	1951	83	68	12	21	33
"	1952	76	52	-	8	8
"	1953	80	76	4	-	4
"	1954	75	75	13	3	16
"	1955	86	56	-	3	3
"	1956	82	49	7	12	19
"	1957	80	54	5	-	5
"	1958	89	43	3	8	11
"	1959	84	49	10	2	12
"	1960	91	61	10	2	12
"	1961	104	101	15	15	30
"	1962	105	78	3	-	3
"	1963	112	87	7	11	18
-	1964	112LR	87LR-	-	-	-
Felix Pascua	1965	110	80	1	5	6
"	1966	128	78	8	6	14
"	1967	131	75	5	10	15
-	1968	131LR	75LR-	-	-	-
Felix Pascua	1969	102	56	-	-	-
"	1970-71	108	56	1	4	5
"	1972	118	46	3	3	6
-	1973	118e	46e	-	-	-
Felix Pascua	1974	130	57	5	7	12
"	1975	133	66	7	9	16
"	1976	137	66	9	2	11

Los Angeles (Filipino) (continued)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
Felix Pascua	1977	110	41	-	4	4
"	1978	115	51	-	-	-
"	1979	118	46	5	5	10
"	1980	113	30	-	-	-
"	1981	112	36	2	-	2

Statistics:

CM - 54.3  
 CMR - 49  
 Age - 0  
 APT - 12.5  
 P(city) - 2,966,763  
 EC(city) - Anglo 47.2%, Asian 6.6%, Black 17%,  
                   Hispanic 27.5%, Indian 0.6%, Other 14.6%  
 MR - 44%

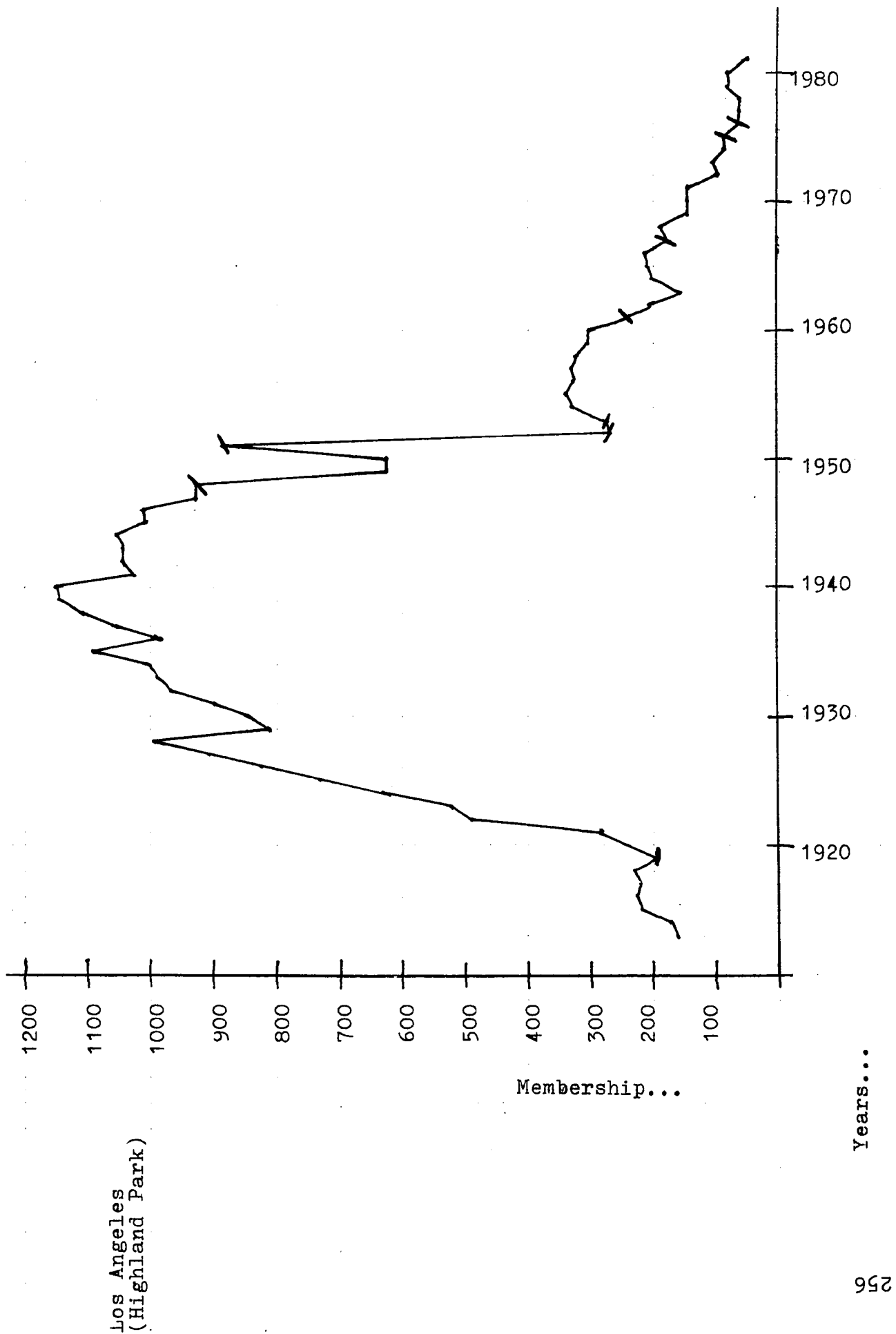


Los Angeles (Gateway)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
-	1948	-	-	-	-	-
-	1949	-	-	-	-	-
L. A. Mayo	1950	39	117	4	25	29
"	1951	80	123	20	31	51
"	1952	128	125	20	31	51
"	1953	183	146	21	25	46
"	1954	228	196	14	39	53
"	1955	292	297	29	34	63
G. O. Hascall	1956	302	241	16	36	52
"	1957	305	193	21	17	38
"	1958	282	165	20	14	34
"	1959	339	165	7	12	19
"	1960	300	162	16	16	32
"	1961	271	135	2	6	8
-	1962	253	139	9	11	20
E. C. Linberg	1963	252	125	17	34	51
"	1964	317	68	6	24	30
"	1965	302	148	8	17	25
"	1966	291	113	3	12	15
"	1967	268	88	5	14	19
"	1968	269	89	6	14	20
H. R. Jarvis	1969	322	-	5	4	9
"	1970-71	393	-	2	4	6
"	1972	247	34	5	6	11
John D. Crist	1973	245	42	-	2	2
"	1974	243	30	3	5	8
"	1975	236	35	4	-	4
"	1976	232	17	1	5	6
Terry L. Sterrenberg	1977	232	17	2	1	3
"	1978	235	40	-	-	-
Richard Flood	1979	185	10	-	-	-
Allen Breckenridge	1980	190	17	-	5	5
"	1981	190	20	2	8	10

Statistics:

CM	- 52.7
CMR	- 51
Age	- 0
APT	- 4.13
P(city)	- 2,966,763
EC(city)	- Anglo 47.2%, Asian 6.6%, Black 17%, Hispanic 27.5%, Indian 0.6%, Other 14.6%
MR	- 44%



Los Angeles (Highland Park)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
Dan Trundle	1913	160	120			
"	1914	175	150			
"	1915	220	155			
"	1916	225	158			
"	1917	200	140			
"	1918	232	232			
A. L. Hill	1919	197	220			
"	1920	241	160			
"	1921	288	205			
"	1922	491	403	14	90	104
"	1923	521	435	43	72	115
"	1924	636	509	34	120	154
"	1925	735	628	43	123	166
"	1926	825	608	68	68	136
"	1927	912	530	40	101	141
"	1928	993	575	44	-	-
"	1929	817	598	27	-	-
"	1930	845	540	42	-	-
"	1931	900	499	43	-	-
"	1932	970	540	46	-	-
"	1933	989	527	38	-	-
"	1934	1004	484	47	-	-
"	1935	1095	435	38	-	-
"	1936	983	493	24	-	-
"	1937	1058	475	22	-	-
"	1938	1107	493	30	84	114
"	1939	1145	547	31	48	79
"	1940	1153	587	35	66	101
"	1941	1033	537	32	99	131
"	1942	1042	450	27	66	93
"	1943	1042	425	39	47	86
"	1944	1055	458	43	56	99
"	1945	1008	466	35	54	89
"	1946	1010	447	26	50	76
"	1947	926	406	25	42	67
B. F. Cron	1948	925	401	37	31	68
"	1949	629	307	11	23	34
-	1950	625	313	9	14	23
J. J. Walker	1951	885	265	10	18	28
F. L. Purnell	1952	273	245	17	45	62
A. F. Bunny	1953	279	173	10	32	42
"	1954	333	218	31	39	70
"	1955	340	252	20	29	49
"	1956	333	170	15	22	37
"	1957	335	170	13	23	36

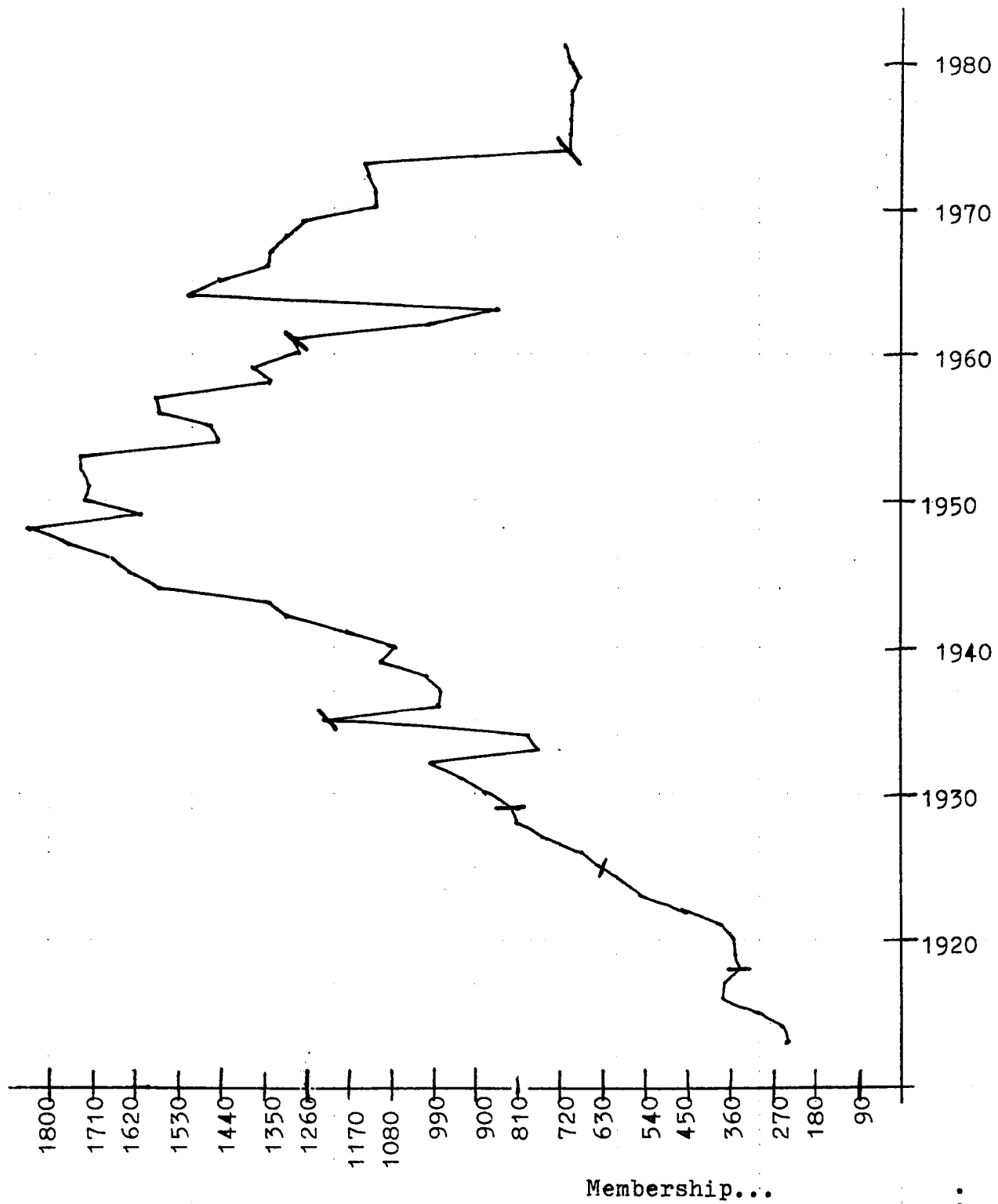
Los Angeles (Highland Park) (continued)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
A. F. Bunny	1958	324	170	11	21	32
"	1959	306	170	15	13	28
"	1960	303	123	18	12	30
C. L. Meacham	1961	242	131	6	14	20
"	1962	207	89	4	17	21
"	1963	160	67	14	6	20
"	1964	201	48	-	-	-
"	1965	213	47	1	4	5
"	1966	217	40	1	3	4
E. E. Gray	1967	180	35	2	-	2
"	1968	188	40	2	9	11
"	1969	144	45	6	2	8
"	1970-71	144	28	1	5	6
"	1972	100	33	1	4	5
"	1973	105	20	1	4	5
-	1974	88	20	1	2	3
C. D. Haun	1975	81	25	1	1	2
Ira L. Ketcham	1976	65	20	-	2	2
"	1977	63	11	-	11	11
"	1978	63e	-	-	-	-
-	1979	82e	-	-	-	-
-	1980	82e	-	-	-	-
-	1981	53LR-	-	-	-	-

Statistics:

CM - 39  
 CMR - 58  
 Age - 0  
 APT - 6.80  
 P(city) - 2,966,763  
 EC(city) - Anglo 47.2%, Asian 6.6%, Black 17%,  
 Hispanic 27.5%, Indian 0.6%, Other 14.6%  
 MR - 44%





Los Angeles  
(Hollywood-Beverly)

Years...

Los Angeles (Hollywood-Beverly)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
Lloyd Darsie	1913	240	250			
"	1914	250	275			
"	1915	302	328			
"	1916	384	341			
"	1917	372	250			
W. F. Richardson	1918	336	268			
"	1919	347	250			
"	1920	355	250			
"	1921	389	250			
"	1922	458	325	26	67	93
"	1923	550	450	17	105	122
"	1924	590	488	27	104	131
S. J. Mathieson	1925	633	535	23	65	88
"	1926	677	562	25	78	103
"	1927	754	525	27	102	129
"	1928	811	542	30	-	-
Neal K. McGowan	1929	828	522	15	-	-
"	1930	880	514	12	-	-
"	1931	930	527	23	-	-
"	1932	993	480	14	-	-
"	1933	771	528	24	-	-
"	1934	792	409	44	-	-
Cleveland Kleihauer	1935	1228	631	31	-	-
"	1936	981	662	32	-	-
"	1937	972	557	22	-	-
"	1938	1013	516	10	89	99
"	1939	1106	471	21	114	135
"	1940	1075	517	20	145	165
"	1941	1171	515	18	116	134
"	1942	1302	567	16	153	169
"	1943	1345	372	20	119	139
"	1944	1555	650	21	166	187
"	1945	1624	642	17	121	138
"	1946	1669	711	30	196	226
"	1947	1768	771	48	141	189
"	1948	1846	794	56	147	203
"	1949	1612	644	37	143	180
"	1950	1724	611	45	106	151
"	1951	1713	554	29	73	102
"	1952	1734	640	36	91	127
"	1953	1734	500	38	101	139
"	1954	1442	450	45	80	125
"	1955	1462	450	25	57	82
"	1956	1569	525	64	115	179
"	1957	1578	405	41	91	132

Los Angeles (Hollywood-Beverly)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
Cleveland Kleihauer	1958	1339	216	35	107	142
"	1959	1378	211	37	64	101
"	1960	1276	376	48	137	185
M. C. Cole	1961	1290	345	15	51	66
"	1962	993	304	9	64	73
"	1963	851	238	14	65	79
"	1964	1502	220	15	46	61
"	1965	1441	261	5	37	42
"	1966	1348	209	14	28	42
"	1967	1334	143	7	28	35
"	1968	1303	228	12	43	55
"	1969	1264	94	4	36	40
"	1970-71	1110	79	5	42	47
"	1972	1122	83	13	37	51
"	1973	1139	80	12	31	43
Benjamin Moore	1974	715	75	4	21	25
"	1975	698	80	11	18	29
"	1976	695	87	9	13	22
"	1977	693	90	6	15	21
"	1978	693	75	6	8	14
"	1979	687	68	2	10	12
"	1980	695	65	7	7	14
"	1981	711	65	15	19	34

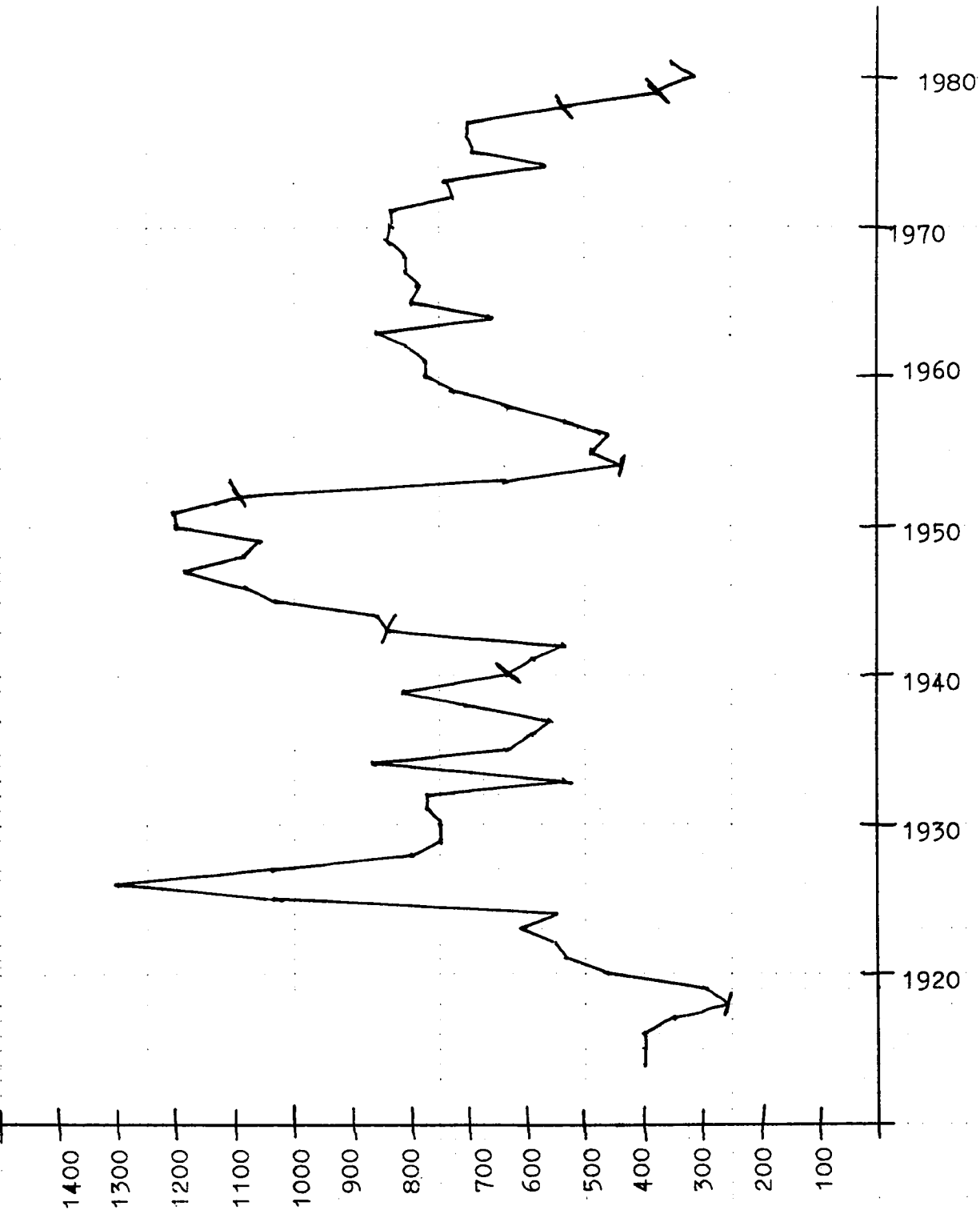
Statistics:

CM - 184.3  
 CMR - 12  
 Age - 0  
 APT - 9.71  
 P(city) - 2,966,763  
 EC(city) - Anglo 47.2%, Asian 6.6%, Black 17%,  
                   Hispanic 27.5%, Indian 0.6%, Other 14.6%  
 MR - 44%

Los Angeles  
(McCarthy Memorial)

Membership...

Years...



Los Angeles (McCarty Memorial)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
Scott Anderson	1914	400	250			
"	1915	400	250			
"	1916	400	375			
"	1917	350	375			
Bruce Brown	1918	259	185			
"	1919	292	200			
"	1920	466	241			
"	1921	529	480			
"	1922	550	457	-	176	176
"	1923	609	575	34	62	96
"	1924	550	580	27	149	176
"	1925	1034	854	194	151	345
"	1926	1300e	575	145	175	320
"	1927	1039	770	93	144	237
"	1928	800	892	51	-	-
"	1929	750	850	14	-	-
"	1930	750e	850e	-	-	-
"	1931	775	627	35	-	-
"	1932	775e	627e	-	-	-
"	1933	546	450	41	-	-
"	1934	870	591	31	-	-
"	1935	640	373	25	-	-
"	1936	597	318	37	-	-
"	1937	568	488	37	-	-
"	1938	708	537	62	97	159
"	1939	814	392	53	58	111
J. R. Kellems	1940	635	527	31	49	80
-	1941	598	234	19	42	61
-	1942	542	282	-	-	-
O. J. Sowell	1943	847	593	84	134	218
"	1944	864	688	60	93	153
"	1945	1029	801	73	95	168
"	1946	1075	771	81	106	187
"	1947	1185	792	42	91	133
"	1948	1090	765	58	90	148
"	1949	1065	596	56	67	123
"	1950	1200	641	50	47	97
"	1951	1201	464	36	58	94
J. C. Brown	1952	1092	432	36	23	59
-	1953	642	285	34	11	45
Kring Allen	1954	424	178	6	16	22
"	1955	486	195	17	55	72
"	1956	467	228	49	65	114
"	1957	537	270	65	100	165
"	1958	665	260	26	95	121

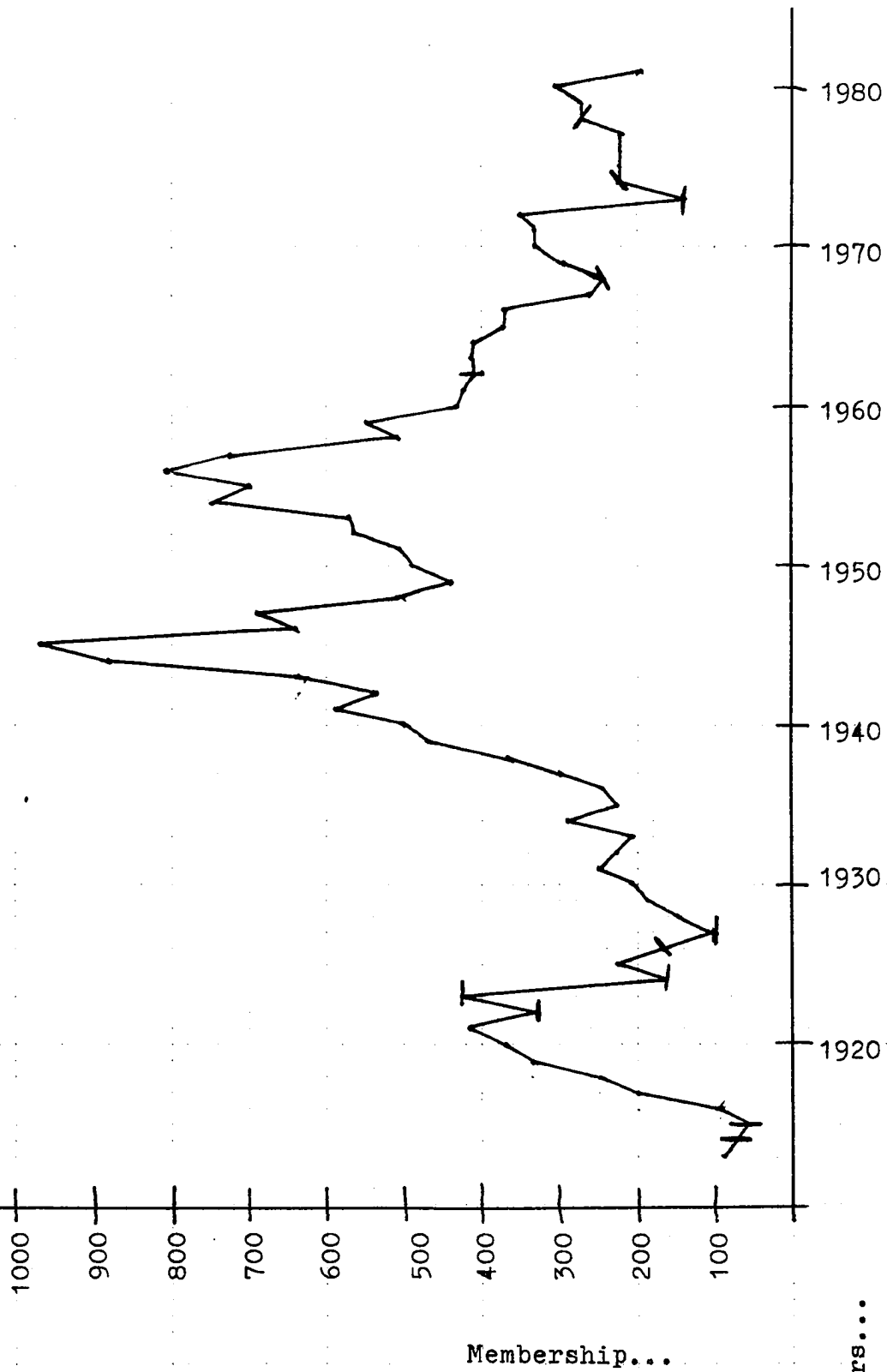
Los Angeles (McCarty Memorial) (continued)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
Kring Allen	1959	725	270	22	83	105
"	1960	775	431	24	71	95
"	1961	775	360	18	87	105
"	1962	806	392	31	52	83
"	1963	863	307	32	51	83
"	1964	765	272	32	66	98
"	1965	800	252	21	57	78
"	1966	796	182	22	30	52
"	1967	810	168	6	32	38
-	1968	810	LR168	LR-	-	-
Kring Allen	1969	844	148	11	29	40
"	1970-71	839	138	12	15	27
"	1972	726	118	18	22	40
"	1973	744	110	41	21	62
"	1974	573	80	14	10	24
"	1975	696	80	18	36	54
"	1976	700	115	8	21	29
"	1977	700	90	9	15	24
Thomas Griffin	1978	537	45	6	11	17
Algie F. Rousseau	1979	375	64	1	13	15
-	1980	315	-	-	-	-
Algie F. Rousseau	1981	350	72	23	45	68

Statistics:

CM - 171.7  
 CMR - 13  
 Age - not available  
 APT - 8.38  
 P(city) - 2,966,763  
 EC(city) - Anglo 47.2%, Asian 6.6%, Black 17%,  
             Hispanic 27.5%, Indian 0.6%, Other 14.6%  
 MR - 44%

Los Angeles  
(Pico-Arlington)



Los Angeles (Pico-Arlington)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
J. C. Dickson	1913	90	65			
L. W. Klinker	1914	-	-			
S. M. Bernard	1915	60	110			
"	1916	98	150			
"	1917	200	250			
"	1918	251	278			
"	1919	338	336			
"	1920	370	264			
"	1921	418	250			
Claire L. Waite	1922	331	224	22	58	80
Ray Youtz	1923	421	250	34	69	103
Claire L. Waite	1924	163	220	14	62	76
"	1925	221	162	29	41	70
C. H. Hoffman	1926	185	160	-	-	-
M. E. Fish	1927	100e	-	-	-	-
"	1928	146	140	14	-	-
"	1929	187	150	21	-	-
"	1930	206	160	14	-	-
"	1931	248	174	18	-	-
"	1932	226	180	14	-	-
"	1933	213	170	37	-	-
"	1934	290	140	27	-	-
"	1935	225	141	20	-	-
"	1936	244	139	21	-	-
"	1937	300	185	18	-	-
"	1938	363	174	25	51	76
"	1939	470	270	41	65	106
"	1940	500	285	50	114	164
"	1941	590	215	24	91	115
"	1942	539	214	36	63	99
"	1943	639	253	52	66	118
"	1944	880	275	25	59	84
"	1945	966	283	46	34	80
"	1946	640	270	20	71	91
"	1947	691	300	21	103	124
"	1948	504	377	38	55	93
"	1949	440	273	23	34	57
"	1950	490	279	25	75	100
"	1951	508	200	21	26	47
"	1952	562	214	26	53	79
"	1953	574	214	2	30	32
"	1954	750	139	48	100	148
"	1955	700	339	39	125	164
"	1956	809	109	3	47	50
"	1957	722	214	13	19	32



Los Angeles (Pico-Arlington) (continued)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
M. E. Fish	1958	523	114	6	32	38
"	1959	550	80	30	39	69
"	1960	434	74	14	28	42
"	1961	421	111	15	24	39
J. A. Fish	1962	411	97	2	25	27
"	1963	415	98	13	11	24
"	1964	413	84	22	14	36
"	1965	375	105	2	17	19
"	1966	371	65	7	-	7
-	1967	260LR	42LR-	-	-	-
J. Dulaney	1968	241	55	3	10	13
"	1969	299	55	3	10	13
"	1970-71	334	55	1	11	12
"	1972	348	55	7	16	23
John Kim	1973	140	30	9	11	20
J. Claude Neely	1974	221	75	5	6	11
"	1975	221e	-	-	-	-
-	1976	221e	-	-	-	-
-	1977	221e	-	-	-	-
Lynn Rollier	1978	272	80	9	17	26
"	1979	275	62	1	11	12
-	1980	305e	-	-	-	-
-	1981	198LR-	-	-	-	-

Statistics:

CM - 99.3  
 CMR - 30  
 Age - 0  
 APT - 5.0  
 P(city) - 2,966,763  
 EC(city) - Anglo 47.2%, Asian 6.6%, Black 17%,  
 Hispanic 27.5%, Indian 6.6%, Other 14.6%  
 MR - 44%

Los Angeles  
(Pico-Arlington, Korean)

200

150

100

50

Membership...

1920

1930

1940

1950

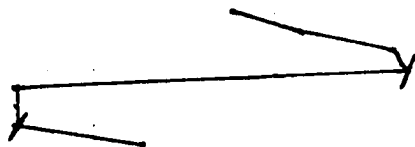
1960

1970

1980

Years...

268



Los Angeles (Pico-Arlington Korean)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
John Kim	1974	136	15	6	10	16
Dai K. Kim	1975	172	32	11	34	45
"	1976	172	32	-	-	-
-	1977	172	-	-	-	-
Christopher K. Pae	1978	64e	-	-	-	-
"	1979	66	19	5	8	13
"	1980	93	19	7	22	29
"	1981	112	25	9	8	17

Statistics:

CM - 51  
 GMR - 54  
 Age - R/MA  
 APT - 2.67  
 P(city) - 2,966,763  
 EC(city) - Anglo 47.2%, Asian 6.6%, Black 17%,  
                   Hispanic 27.5%, Indian 0.6%, Other 14.6%  
 MR - 44%

Los Angeles  
(Thirtieth Street)

141

90

Membership...

Years...

270

1920

1930

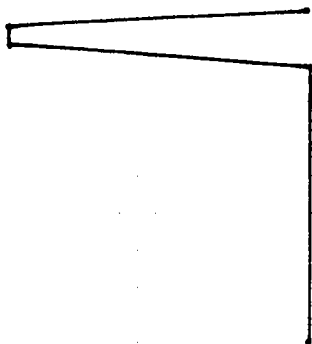
1940

1950

1960

1970

1980



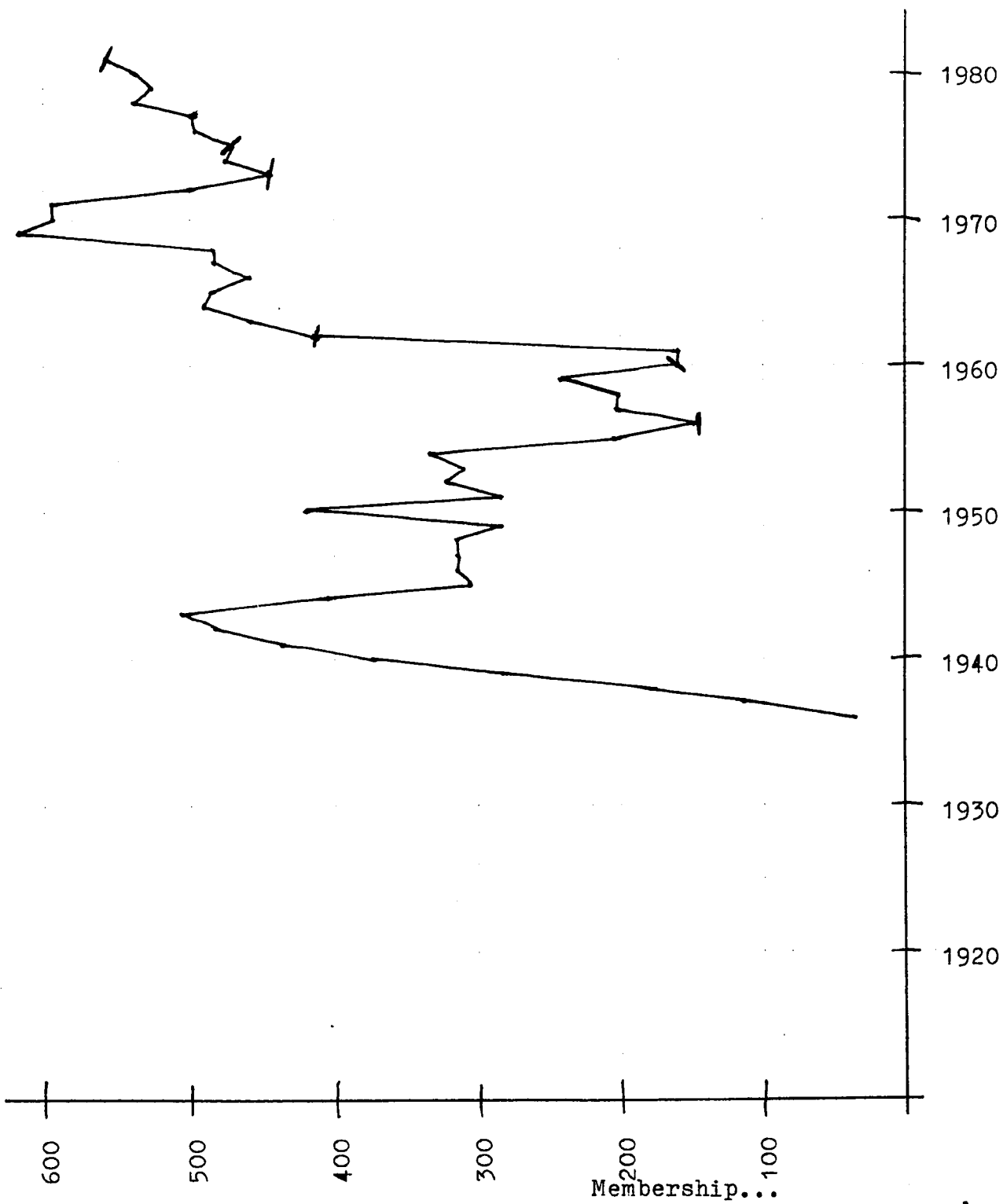
Los Angeles (Thirtieth St.)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
-	1963	92LR	42LR			
.....						
-	1967	92LR	42LR			
-	1968	92LR	42LR			
-	1969	42LR	92LR(sic)			
-	1970-71	42LR	92LR			
-	1972	42LR	92LR			
-	1973	42LR	92LR			
-	1974	42LR	92LR			
-	1975	42LR	92LR			
-	1976	42LR	92LR			
-	1977	42LR	92LR			
-	1978	42LR	92LR			
-	1979	141e	-	-	-	-
-	1980	141e	-	-	-	-
-	1981	92LR-	-	-	-	-

Statistics:

CM - 75  
 CMR - 38  
 Age - Y  
 APT - not available  
 P(city) - 2,966,763  
 EC(city) - Anglo 47.2%, Asian 6.6%, Black 17%,  
           Hispanic 27.5%, Indian 0.6%, Other 14.6%  
 MR - 44%

Los Angeles (United)



Years...

Los Angeles (United)

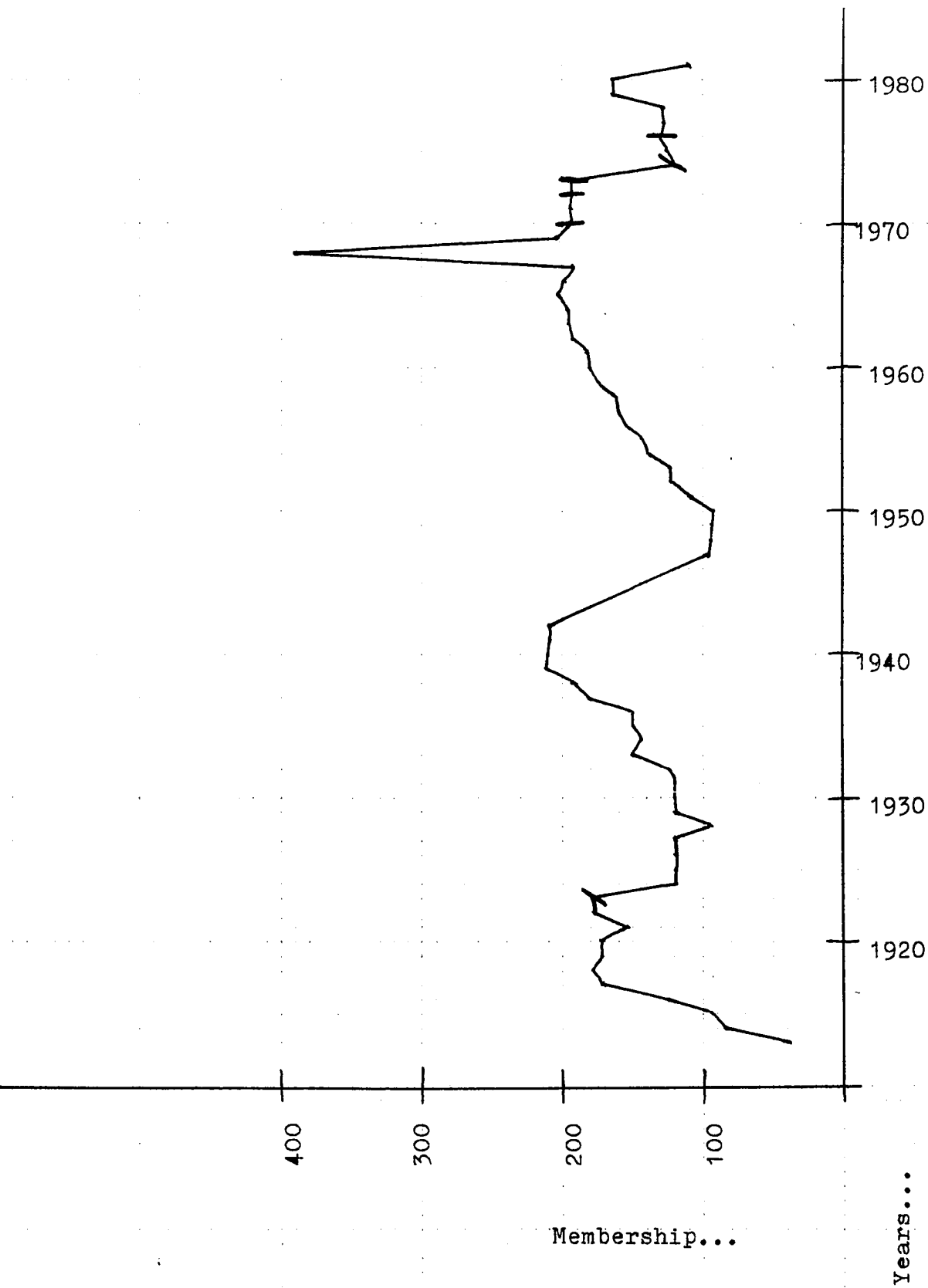
<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
-	1936	36	26	-	-	-
B. G. Duke	1937	115	53	15	-	-
"	1938	187	112	18	48	66
"	1939	283	122	30	72	102
"	1940	375	200	30	62	92
"	1941	439	211	12	52	64
"	1942	481	217	10	22	32
"	1943	509	95	1	45	46
"	1944	405	120	2	28	30
"	1945	306	147	8	21	29
"	1946	315	82	10	27	37
"	1947	315e	82e	-	-	-
"	1948	315e	82e	-	-	-
"	1949	285	98	4	21	25
"	1950	420	85	28	58	86
"	1951	284	77	6	22	28
"	1952	321	71	10	20	30
"	1953	310	96	1	34	35
"	1954	333	79	5	18	23
F. T. Craggett	1955	205	85	5	15	20
"	1956	150	58	4	16	20
"	1957	201	65	10	18	28
"	1958	201	55	4	26	30
"	1959	241	72	13	19	32
J. M. Cowan	1960	160	72	2	22	24
"	1961	160	49	4	10	14
E. W. Henry Jr.	1962	413	150	19	27	46
"	1963	459	148	23	23	46
"	1964	490	146	15	28	43
"	1965	487	231	7	14	21
"	1966	459	188	2	9	11
"	1967	483	92	20	25	45
-	1968	483LR	92LR-	-	-	-
E. W. Henry Jr.	1969	619	80	15	18	33
"	1970-71	593	41	17	18	35
-	1972	500	71	9	3	12
Peter C. Washington	1973	448	65	6	12	18
"	1974	476	75	16	12	28
James A. Lewis	1975	470	80	16	12	28
-	1976	498	86	22	18	40
James A. Lewis	1977	499	90	4	4	8
"	1978	539	150	2	15	17
"	1979	529	180	8	22	30
"	1980	539	100	6	4	10
John E. Tunstall	1981	558	100	20	7	27

Los Angeles (United) (continued)Statistics:

CM	- not available
CMR	- not available
Age	- Y
APT	- 6.43
P(city)	- 2,966,763
EC(city)	- Anglo 47.2%, Asian 6.6%, Black 17%, Hispanic 27.5%, Indian 0.6%, Other 14.6%
MR	- 44%



Los Angeles  
(West Adams)



Los Angeles (West Adams)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
T. Kawai	1913	39	22			
"	1914	84	58			
"	1915	95	36			
"	1916	124	71			
"	1917	171	109			
"	1918	179	109			
"	1919	171	179			
"	1920	171	138			
"	1921	154	154			
"	1922	178	135	15	-	15
K. Unoura	1923	179	168	11	-	11
"	1924	120	250	3	2	5
"	1925	120	180	10	1	11
"	1926	120	250	13	-	13
"	1927	120	250	9	2	11
"	1928	93	216	5	-	-
"	1929	120	250	17	-	-
"	1930	120e	250e	-	-	-
"	1931	120	250	20	-	-
"	1932	126	254	26	-	-
"	1933	150	255	10	-	-
"	1934	145	226	-	-	-
"	1935	150	224	5	-	-
"	1936	150e	224	8	-	-
"	1937	181	235	17	-	-
"	1938	193	259	13	-	13
"	1939	210	235	9	-	9
"	1940	210e	178	17	3	20
"	1941	210e	158	17	5	22
"	1942	210e	158e	-	-	-
.....						
K. Unoura	1947	99	-	3	11	14
"	1948	96	-	-	5	5
"	1949	94	-	-	5	5
"	1950	94	-	-	5	5
"	1951	109	81	8	13	21
"	1952	123	120	8	10	18
"	1953	123	141	4	9	13
"	1954	139	169	2	8	10
"	1955	143	210	3	2	5
"	1956	156	243	9	11	20
"	1957	160	261	9	3	12
"	1958	162	256	4	4	8
"	1959	176	255	2	6	8
"	1960	180	250	2	2	4
"						

Los Angeles (West Adams) (continued)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
Kojiro Unoura	1961	181	225	1	3	4
"	1962	191	200	5	4	9
"	1963	196	175	5	5	10
-	1964	196LR175LR-			-	-
Kojiro Unoura	1965	201	150	1	1	2
"	1966	198	150	2	-	2
"	1967	192	150	2	1	3
"	1968	390	150	2	-	2
"	1969	205	150	1	2	3
H. Kayama	1970-71	194	150	-	4	4
B. Edwards	1972	194	150	6	7	13
Young C.	1973	193	135	-	1	1
Yoshio Nonaka	1974	120	82	-	4	4
"	1975	127	72	3	5	8
Aaron Sato	1976	130	54	-	4	4
"	1977	129	44	2	-	2
"	1978	129	59	1	-	1
-	1979	163	-	-	-	-
-	1980	163e	-	-	-	-
Aaron Sato	1981	110	60	-	-	-

Statistics:

CM - 52.7  
 CMR - 52  
 Age - 0  
 APT - 9.71  
 P(city) - 2,966,763  
 EC(city) - Anglo 47.2%, Asian 6.6%, Black 17%,  
 Hispanic 27.5%, Indian 0.6%, Other 14.6%  
 MR - 44%

Los Angeles  
(Westchester)

1700

1600

1500

1400

1300

1200

1100

1000

900

800

700

600

500

400

300

200

100

Membership...

Years...

1980

1970

1960

1950

1940

1930

1920

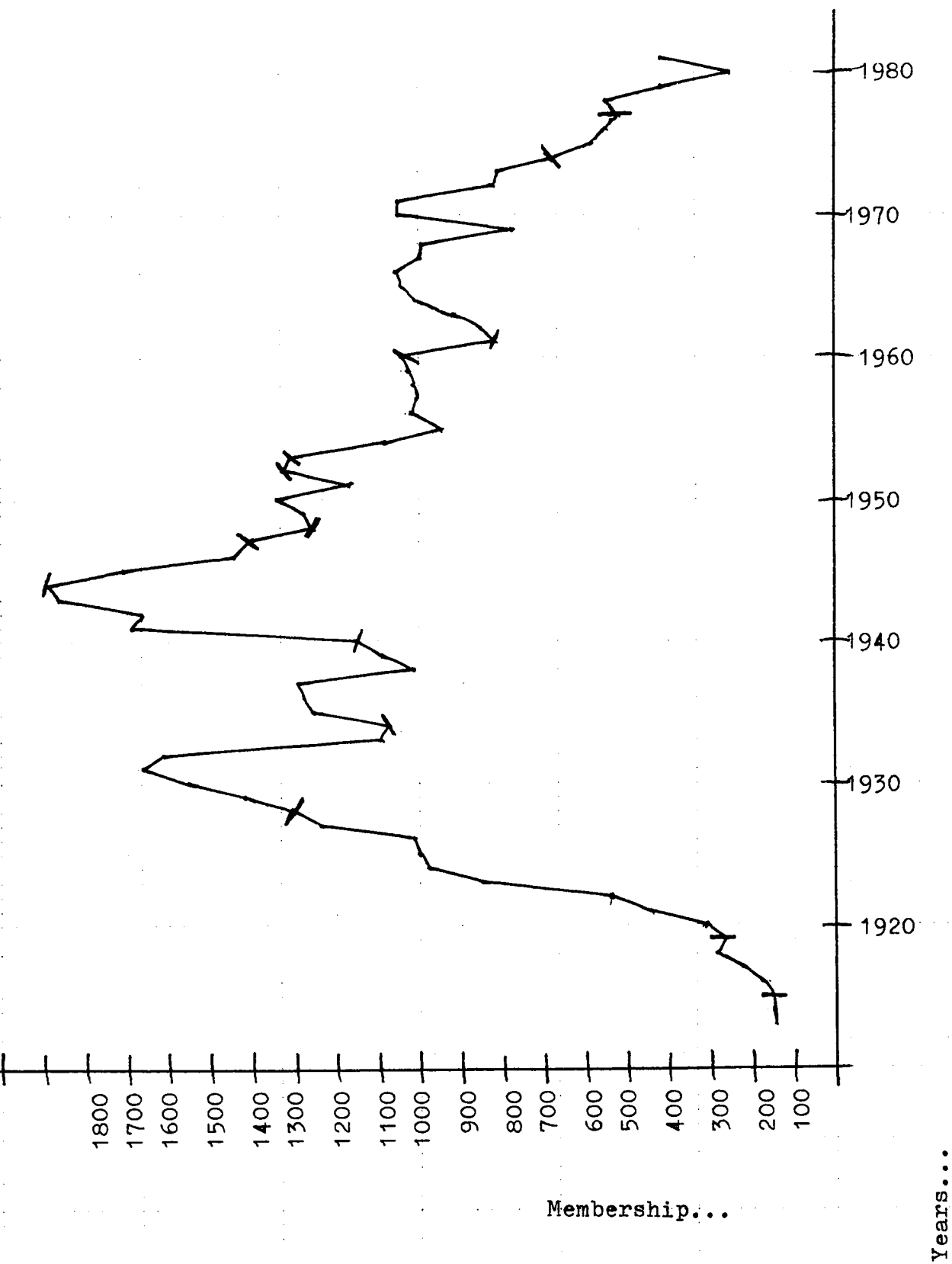
Los Angeles (Westchester)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
Harry Nissen	1944	-	-	-	-	-
"	1945	157	262	34	46	83
"	1946	190	370	37	45	82
"	1947	325	671	22	71	93
"	1948	460	795	122	116	238
"	1949	556	881	55	77	132
-	1950	577	740	71	41	112
T. J. Gibbs Jr.	1951	605	842	37	15	52
"	1952	691	645	40	99	139
"	1953	939	595	136	135	271
"	1954	1048	605	83	165	248
"	1955	974	665	81	109	190
"	1956	1301	680	73	100	173
"	1957	1386	590	83	125	208
"	1958	1428	590	53	86	139
"	1959	1493	490	63	92	155
"	1960	1557	460	31	88	119
"	1961	1611	501	73	98	171
"	1962	1568	450	40	49	89
"	1963	1527	-	45	60	105
"	1964	1240	364	30	73	103
"	1965	1198	370	26	50	76
"	1966	1113	340	11	43	54
"	1967	1206	324	8	41	49
"	1968	1198	176	15	30	45
"	1969	629	122	2	27	29
"	1970-71	620	134	14	27	41
"	1972	632	107	4	22	26
"	1973	603	106	6	18	24
"	1974	398	75	10	17	27
"	1975	384	62	1	19	20
William Dorman	1976	347	75	3	7	10
"	1977	338	94	9	23	32
"	1978	299	97	24	2	26
"	1979	322	103	8	40	48
-	1980	257	75	14	12	26
Rodney W. Smith	1981	261	70	6	12	18

Statistics:

CM	- 142	P(city)	- 2,966,763
CMR	- 19	EC(city)	- Anglo 47.2%, Asian 6.6%, Black 17%, Hispanic 27.5%, Indian .6%
Age	- 0		Other 14.6%
APT	- 9.25	MR	- 44%

Los Angeles  
(Wilshire)



Los Angeles (Wilshire)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
-	1913	142	255			
F. G. Tyrell	1914	150	275			
J. P. McKnight	1915	160	250			
"	1916	175	260			
"	1917	230	234			
-	1918	280	200			
M. H. Fagan	1919	263	247			
"	1920	309	235			
"	1921	453	350			
"	1922	538	450	26	61	87
"	1923	850	500	32	220	252
"	1924	978	494	47	152	199
"	1925	1000	559	37	145	182
"	1926	1016	804	64	167	231
-	1927	1236	850	63	189	252
Harold H. Griffis	1928	1306	770	15	-	-
"	1929	1425	835	32	-	-
"	1930	1559	976	43	-	-
"	1931	1664	985	38	-	-
"	1932	1641	710	36	-	-
"	1933	1062	600	63	-	-
M. H. Fagan	1934	1042	380	26	-	-
"	1935	1263	576	45	-	-
"	1936	1274	483	44	-	-
"	1937	1294	492	58	-	-
"	1938	1013	380	35	110	145
"	1939	1095	480	44	116	160
Arthur Braden	1940	1153	410	59	111	170
"	1941	1693	486	25	69	94
"	1942	1666	478	35	97	132
"	1943	1863	412	19	102	121
M. O. Kellison	1944	1890	400	18	123	141
"	1945	1707	600	40	147	187
"	1946	1458	630	26	170	196
G. J. Darsie	1947	1404	728	22	92	114
Warner Muir	1948	1262	634	30	78	108
"	1949	1274	576	34	123	157
"	1950	1327	593	43	120	163
"	1951	1169	572	24	117	141
Edgar DeWitt Jones	1952	1324	552	23	135	158
H. S. Dickinson	1953	1309	540	10	51	61
"	1954	1082	301	21	112	133
"	1955	946	430	16	51	67
"	1956	1025	332	6	103	109
"	1957	1002	307	6	49	55

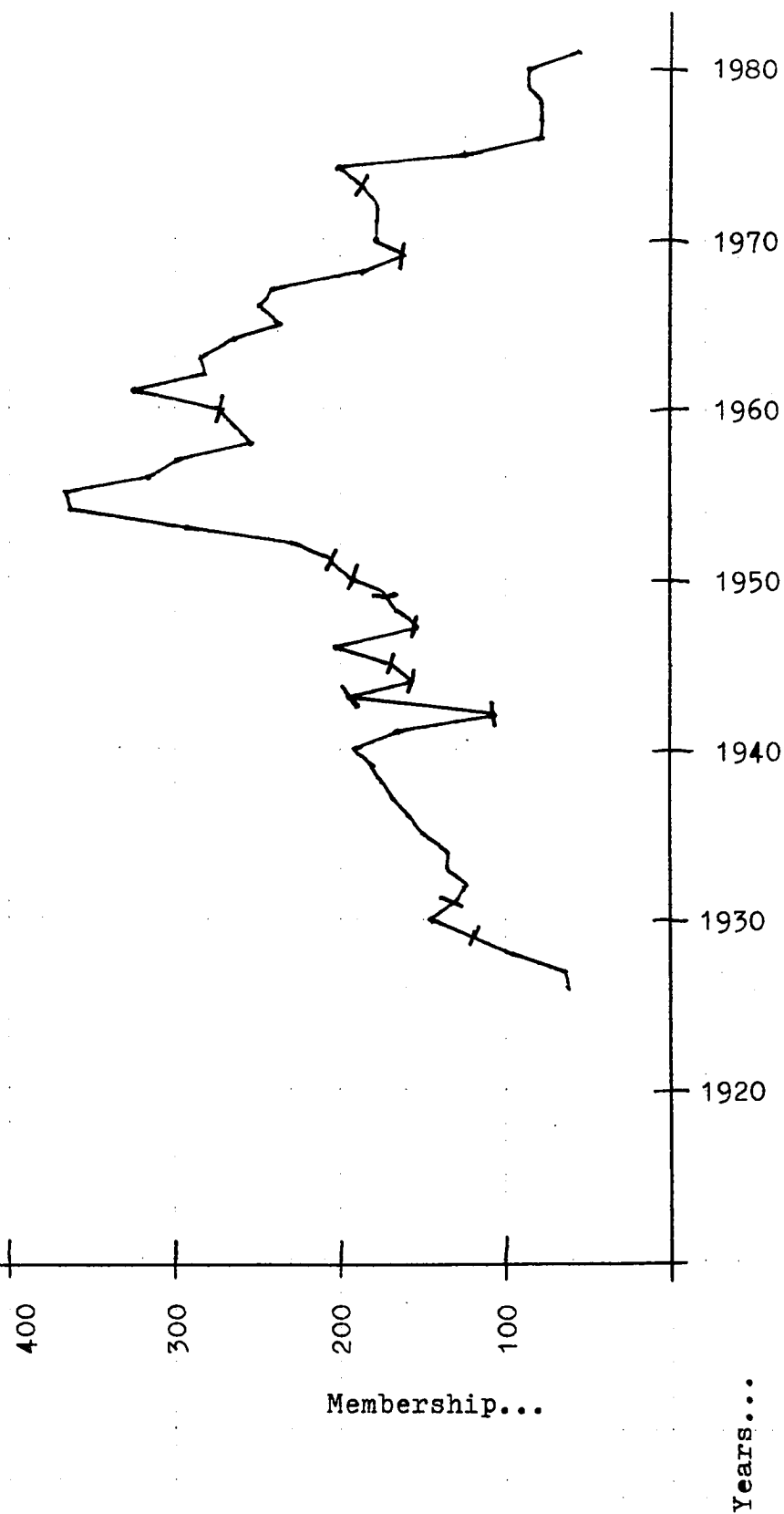
Los Angeles (Wilshire) (continued)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
H. S. Dickinson	1958	1013	242	5	49	54
"	1959	1028	275	16	50	66
M. O. Kellison (interim)	1960	1041	287	18	48	66
J. P. Pack	1961	822	260	9	70	79
"	1962	853	261	5	69	74
"	1963	909	318	15	100	115
"	1964	1004	326	24	69	93
"	1965	1037	217	8	72	80
"	1966	1057	177	10	55	65
"	1967	999	146	5	40	45
-	1968	999LR146LR-			-	-
J. P. Pack	1969	770	161	8	47	55
"	1970-71	1058	179	7	63	70
"	1972	814	113	4	55	59
"	1973	805	122	8	37	45
George V. Bever	1974	680	118	2	28	30
"	1975	585	103	3	29	32
"	1976	546	67	4	16	20
James W. Pierson	1977	517	65	5	7	12
"	1978	543e	-	-	-	-
"	1979	408	90	2	22	24
"	1980	254	93	3	24	27
"	1981	405	85	-	5	5

Statistics:

CM - 196.7  
 CMR - 9  
 Age - 0  
 APT - 4.53  
 P(city) - 2,966,763  
 EC(city) - Anglo 47.2%, Asian 6.6%, Black 17%,  
                   Hispanic 27.5%, Indian 0.6%, Other 14.6%  
 MR - 44%





Lynwood

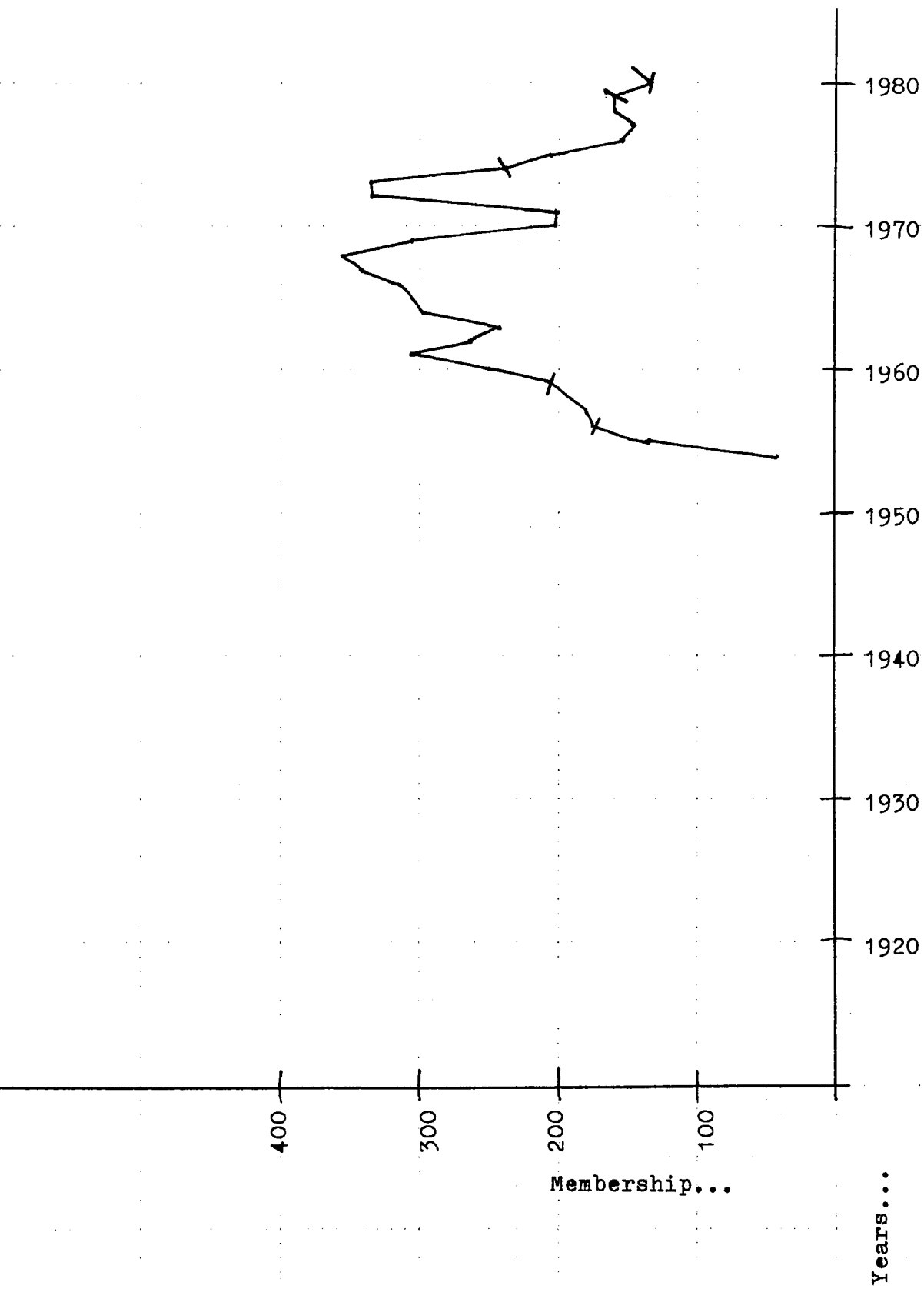
<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
B. T. Bower	1926	61	99	12	52	64
"	1927	64	98	11	4	15
"	1928	97	120	19	-	-
Morris Schollenberger	1929	1130*	120	12	-	-
"	1930	145e	120e	-	-	-
W. E. Spicer	1931	130	105	10	-	-
"	1932	125	100	8	-	-
"	1933	137	115	8	-	-
"	1934	137	118	18	-	-
"	1935	150	107	20	-	-
"	1936	159	110	6	-	-
"	1937	169	142	8	-	-
"	1938	176	113	31	11	42
"	1939	180	142	17	8	25
"	1940	191	120	7	18	25
-	1941	175	105	5	4	9
H. H. Wood	1942	108	135	7	24	31
Russell Hensley	1943	198	176	21	29	50
J. E. Olson	1944	159	150	8	20	28
H. L. Olmstead	1945	170	145	10	30	40
"	1946	202	167	5	17	22
N. M. Romine	1947	153	110	4	8	12
"	1948	165	177	11	29	40
Frederick Fike	1949	172	187	12	14	26
H. O. Luna	1950	195	246	25	46	71
G. J. Darsie	1951	206	273	18	30	48
"	1952	230	346	18	51	69
"	1953	294	274	9	52	61
"	1954	363	326	34	67	101
"	1955	366	314	18	26	44
"	1956	316	381	8	20	28
"	1957	299	312	12	41	53
"	1958	255	274	13	16	29
"	1959	266	242	11	29	40
E. M. Reeder	1960	273	203	21	25	45
"	1961	326	145	10	27	37
"	1962	281	157	15	11	26
"	1963	282	155	15	36	51
"	1964	265	120	5	19	24
"	1965	238	83	4	6	10
"	1966	249	83	7	11	18
"	1967	241	68	2	11	13
"	1968	187	60	5	10	15
W. A. Payne	1969	161	65	1	3	4
"	1970-71	179	68	14	7	21

Lynwood (continued)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
-	1972	179e	68e	-	-	-
Greg Grafft	1973	188	50	2	9	11
"	1974	201	50e	4	16	20
"	1975	125	25	8	10	18
"	1976	79	25	3	-	3
"	1977	79e	-	-	-	-
-	1978	79e	-	-	-	-
-	1979	86e	-	-	-	-
-	1980	86e	-	-	-	-
-	1981	56LR-	-	-	-	-

Statistics:

CM	- 25.3
CMR	- 63
Age	- R/MA
APT	- 3.93
P(S.E.-Compton area)	- 184,399
EC(S.E.-Compton area)	- Anglo 5.5%, Asian 1.5%, Black 62.9%, Hispanic 27.7%, Other 2.4%
MR	- 42.6%



Mission Hills (Devonshire)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
E. B. Luther	1954	42	148	8	34	42
"	1955	135	263	43	58	101
C. H. Wilson	1956	173	256	9	57	66
"	1957	180	270	22	20	42
"	1958	191	322	9	31	40
Philip Bryan McKinley	1959	205	340	14	9	23
"	1960	250	210	10	29	39
"	1961	306	216	32	28	60
"	1962	263	130	14	21	35
"	1963	247	160	11	12	23
"	1964	299	215	12	18	30
"	1965	306	215	17	5	22
"	1966	318	210	6	11	17
"	1967	342	194	9	13	22
"	1968	358	133	10	18	28
"	1969	306	100	6	8	14
"	1970-71	201	95	13	2	15
"	1972	336	93	11	8	19
-	1973	336e	93e	-	-	-
Charles W. Elswick	1974	239	50	9	5	14
"	1975	207	75	10	11	21
"	1976	155	75	4	7	11
"	1977	148	75	1	13	14
"	1978	150e	-	-	-	-
Holly Roy Jarvis	1979	150	50	4	4	8
Thomas Burton Williams	1980	134	18	3	3	6
"	1981	148	42	6	8	14

Statistics:

CM - 74.3

CMR - 37

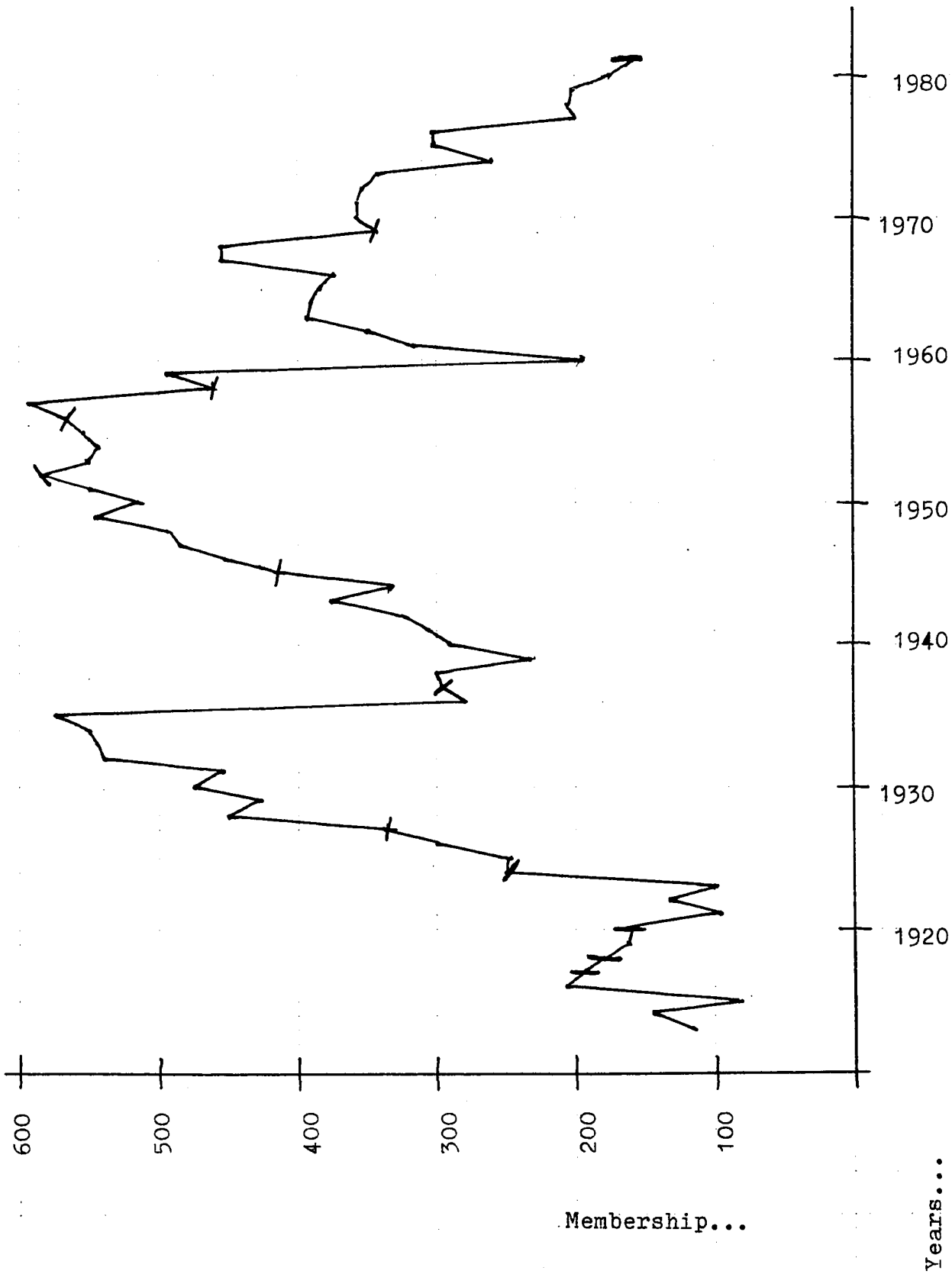
Age - Y

APT - 3.86

P(San Fernando area) - 229,422

EC(San Fernando area) - Anglo 37%, Asian 3.4%, Black 7.4%,  
Hispanic 34.3%, Other 17.9%

MR - 35.1%



Monrovia

Monrovia

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
Clark H. Marsh	1913	116	147			
"	1914	145	160			
"	1915	80	110			
"	1916	208	140			
J. H. Shoptaugh	1917	194	124			
Leslie G. Parker	1918	180	160			
"	1919	161	165			
J. Thurman Pugh	1920	161	165			
"	1921	98	128			
"	1922	131	125	16	28	44
-	1923	100	130	5	11	16
James Small	1924	250	220	80	40	120
"	1925	250	200	50	50	100
-	1926	300	150	40	60	100
F. H. Shaul	1927	339	330	31	19	50
"	1928	450	350	31	-	-
"	1929	430	350	12	-	-
"	1930	475	375	33	-	-
"	1931	455	424	10	-	-
"	1932	540	375	16	-	-
"	1933	545	420	30	-	-
"	1934	550	310	39	-	-
"	1935	575	324	10	-	-
"	1936	280	225	21	-	-
S. N. Bond	1937	298	257	12	-	-
"	1938	300	225	33	43	76
"	1939	234	279	11	23	34
"	1940	290	320	33	32	65
"	1941	307	340	22	21	43
"	1942	325	300	11	24	35
"	1943	377	299	15	20	35
"	1944	335	256	22	36	58
R. B. Weaklend	1945	418	315	22	23	45
"	1946	452	330	12	48	60
"	1947	486	342	25	32	57
"	1948	495	339	19	24	43
"	1949	546	302	23	41	64
"	1950	515	340	13	31	44
"	1951	550	364	20	35	55
A. W. Braden	1952	585	251	15	17	32
"	1953	552	437	30	29	59
"	1954	543	462	42	47	89
"	1955	553	488	22	11	33
R. C. Adams	1956	568	438	15	9	24
"	1957	594	302	33	23	56
J. O. Hedwall	1958	467	248	22	27	49
"	1959	495	257	15	22	37

Monrovia (continued)

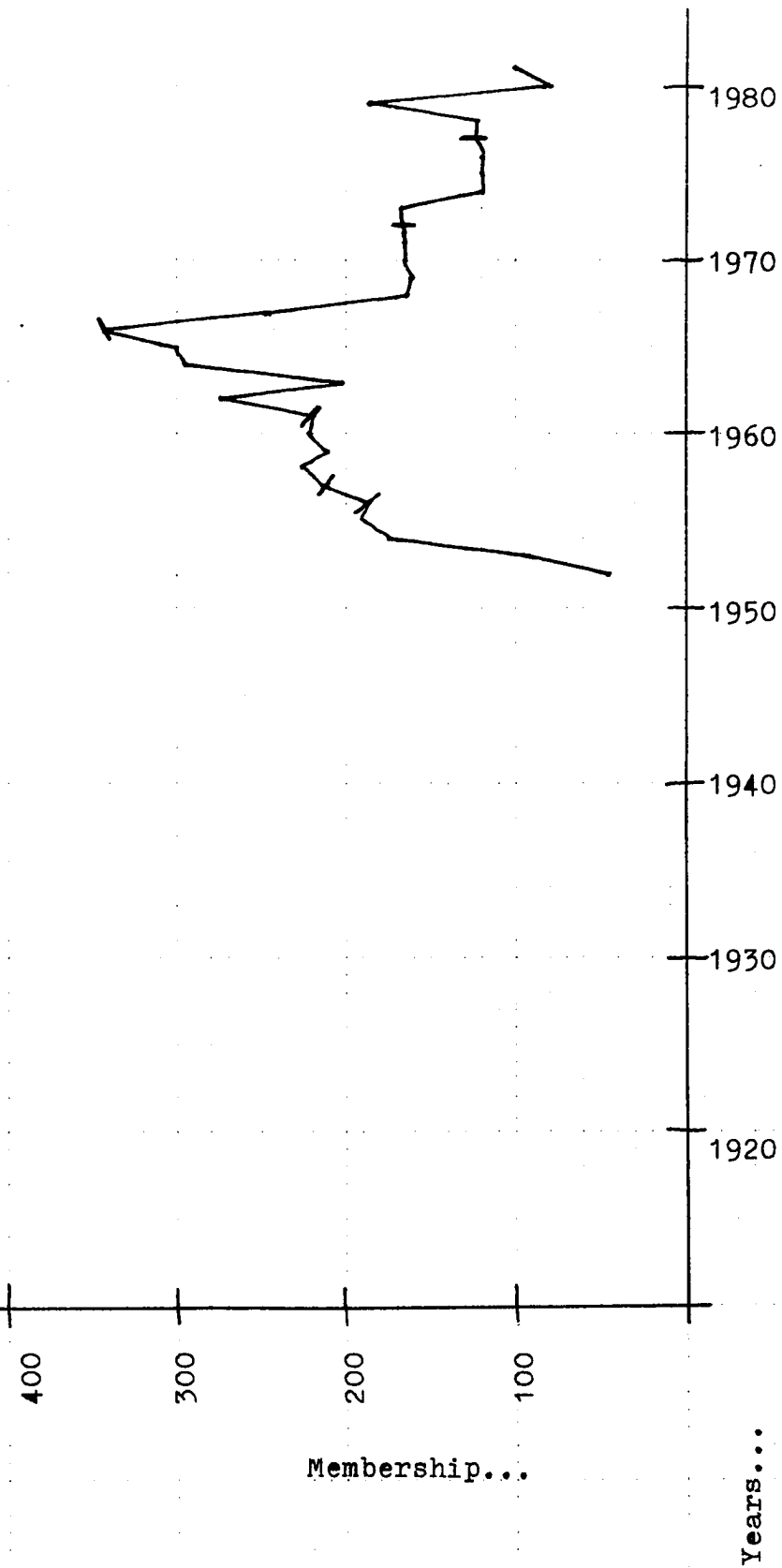
<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
J. O. Hedwall	1960	298	250	19	17	36
"	1961	318	166	16	15	31
"	1962	350	172	27	37	64
"	1963	392	187	21	21	42
"	1964	390	184	11	7	18
"	1965	383	192	16	7	23
"	1966	375	196	14	13	27
"	1967	456	199	20	19	39
-	1968	456LR	199LR	-	-	-
W. M. Roberts	1969	341	100	6	8	14
"	1970-71	358	183	8	11	19
"	1972	353	141	3	5	8
"	1973	341	121	4	6	10
"	1974	260	92	1	4	5
"	1975	301	121	6	5	11
"	1976	301	136	9	11	20
"	1977	200	80	2	5	7
"	1978	207	96	6	12	18
"	1979	202	52	2	3	5
"	1980	174	62	-	-	-
Robert Burton	1981	260	28	-	1	1

Statistics:

CM	- 52
CMR	- 53
Age	- 0
APT	- 5.23
P(city)	- 30,531
EC(city)	- Anglo 60.2%, Asian 2%, Black 9.7%, Hispanic 18.3%, Indian 0.7%, Other 9%
MR	- 39.1%



Monterey Park  
(Bella Vista)



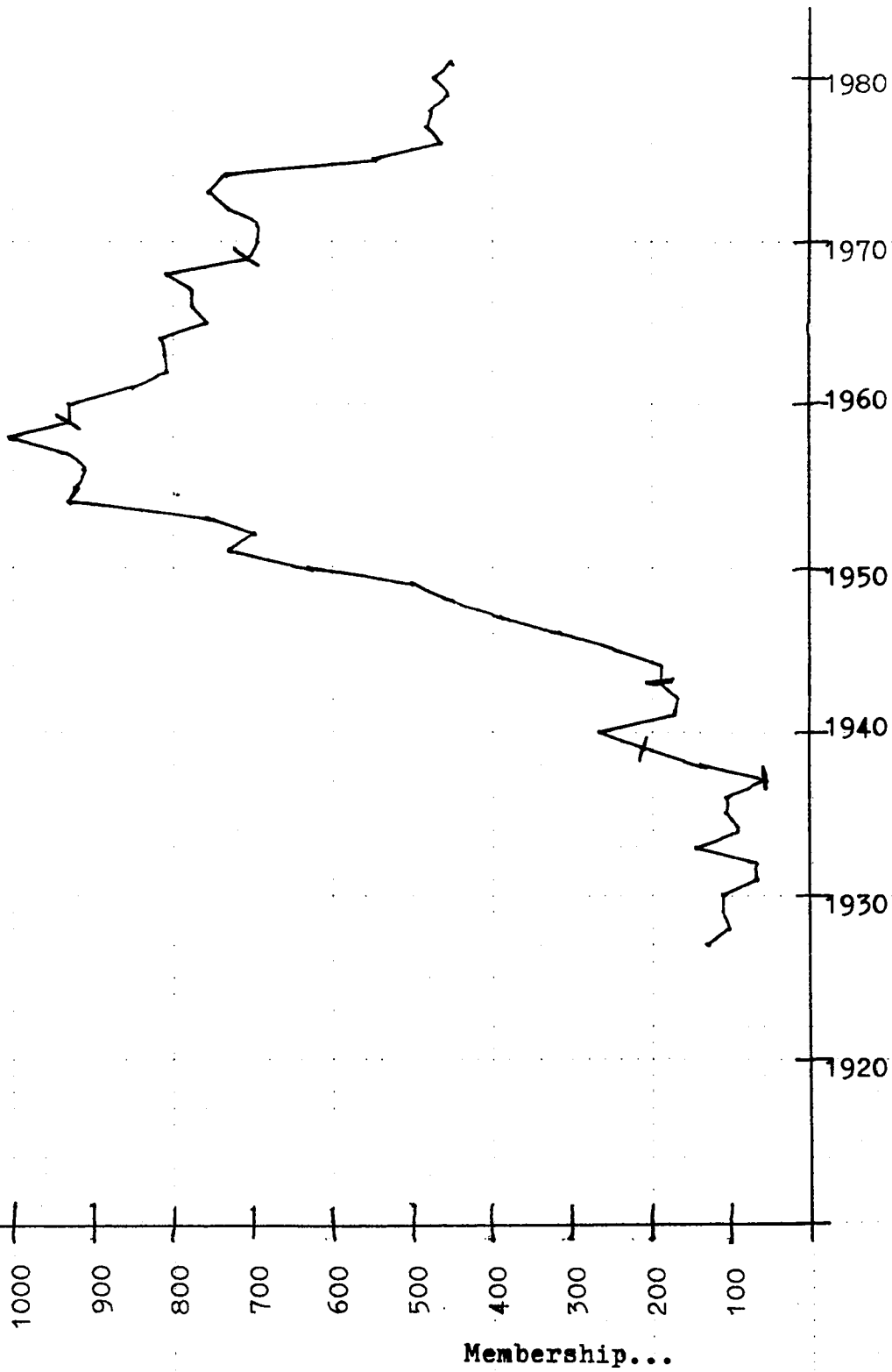
Monterey Park (Bella Vista)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
H. C. Fowler	1952	46	70	7	39	46
"	1953	95	190	17	29	46
"	1954	175	239	26	54	80
"	1955	190	248	16	21	37
T. A. Barrett	1956	189	196	7	15	22
Norman Leavell	1957	213	160	15	26	41
"	1958	226	179	11	23	34
"	1959	211	175	1	13	14
"	1960	222	155	5	10	15
J. N. Dulaney	1961	220	109	2	2	4
"	1962	273	125	15	18	33
"	1963	201	119	14	16	30
"	1964	295	104	6	8	14
"	1965	300	96	-	5	5
"	1966	342	96	2	6	8
J. E. Piper	1967	247	94	3	3	6
"	1968	163	83	1	8	9
"	1969	161	97	3	-	3
"	1970-71	163	50	2	8	10
H. H. Wood	1972	168	32	5	3	8
-	1973	168e	32e	-	-	-
"	1974	120	40	-	4	4
"	1975	120	35	-	5	5
"	1976	120	25	-	2	2
Colin D. Zavitz	1977	122	20	-	10	10
"	1978	121e	-	-	-	-
-	1979	186e	-	-	-	-
-	1980	80	6	1	-	1
Colin D. Zavitz	1981	100	5	-	-	-

Statistics:

CM - 33  
 CMR - 60  
 Age - 0  
 APT - 4.14  
 P(city) - 54,338  
 EC(city) - Anglo 8.8%, Asian 33.7%, Black 1.3%, Hispanic 38.8%,  
                   Indian 0.4%, Other 17.1%  
 MR - 50%

North Hollywood  
(First)



Years...

North Hollywood (First)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
S. A. Roberts	1927	134	120	10	16	26
-	1928	102e	120e	-	-	-
S. A. Roberts	1929	110	165	15	-	-
"	1930	110e	165e	-	-	-
"	1931	70	125	6	-	-
"	1932	70e	-	-	-	-
"	1933	142	169	4	-	-
"	1934	95	153	8	-	-
"	1935	105e	-	-	-	-
"	1936	105e	-	-	-	-
A. F. Roadhouse	1937	60	57	12	-	-
"	1938	140	126	27	53	80
Kenneth S. Helm	1939	215	172	-	3	3
"	1940	263	125	10	32	42
"	1941	172	115	21	23	44
"	1942	169	87	9	18	27
M. E. Fish	1943	193	131	34	27	61
"	1944	191	172	15	40	55
"	1945	247	280	33	97	130
"	1946	319	350	36	93	129
"	1947	391	571	28	93	121
"	1948	450	550	48	98	146
"	1949	500	569	31	88	119
"	1950	631	636	69	126	195
"	1951	730	790	45	107	152
"	1952	700	745	41	88	129
"	1953	760	750	51	90	141
"	1954	933	882	111	134	245
"	1955	920	815	60	66	126
"	1956	918	680	61	60	121
"	1957	935	791	58	106	164
"	1958	1003	693	53	62	115
Ray Wallace	1959	933	693	54	37	91
"	1960	936	638	53	36	89
"	1961	852	550	36	40	76
"	1962	806	386	33	18	51
"	1963	807	316	21	31	52
"	1964	819	395	28	35	63
"	1965	760	342	16	30	46
"	1966	779	280	16	34	50
"	1967	779	258	12	23	35
"	1968	807	250	16	34	50
R. M. Bock	1969	714	260	4	31	35
"	1970-71	698	213	8	20	28
"	1972	733	190	19	38	57
"	1973	758	150	28	20	48

North Hollywood (First) (continued)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
R. M. Bock	1974	735	100	15	27	42
"	1975	549	100	12	30	42
"	1976	463	70	17	28	45
"	1977	480	50	17	26	43
"	1978	479	50	6	30	36
"	1979	456	50	14	28	42
"	1980	473	50	6	37	43
"	1981	451	100	8	31	39

Statistics:

CM - 273.7

CMR - 5

Age - R/MA

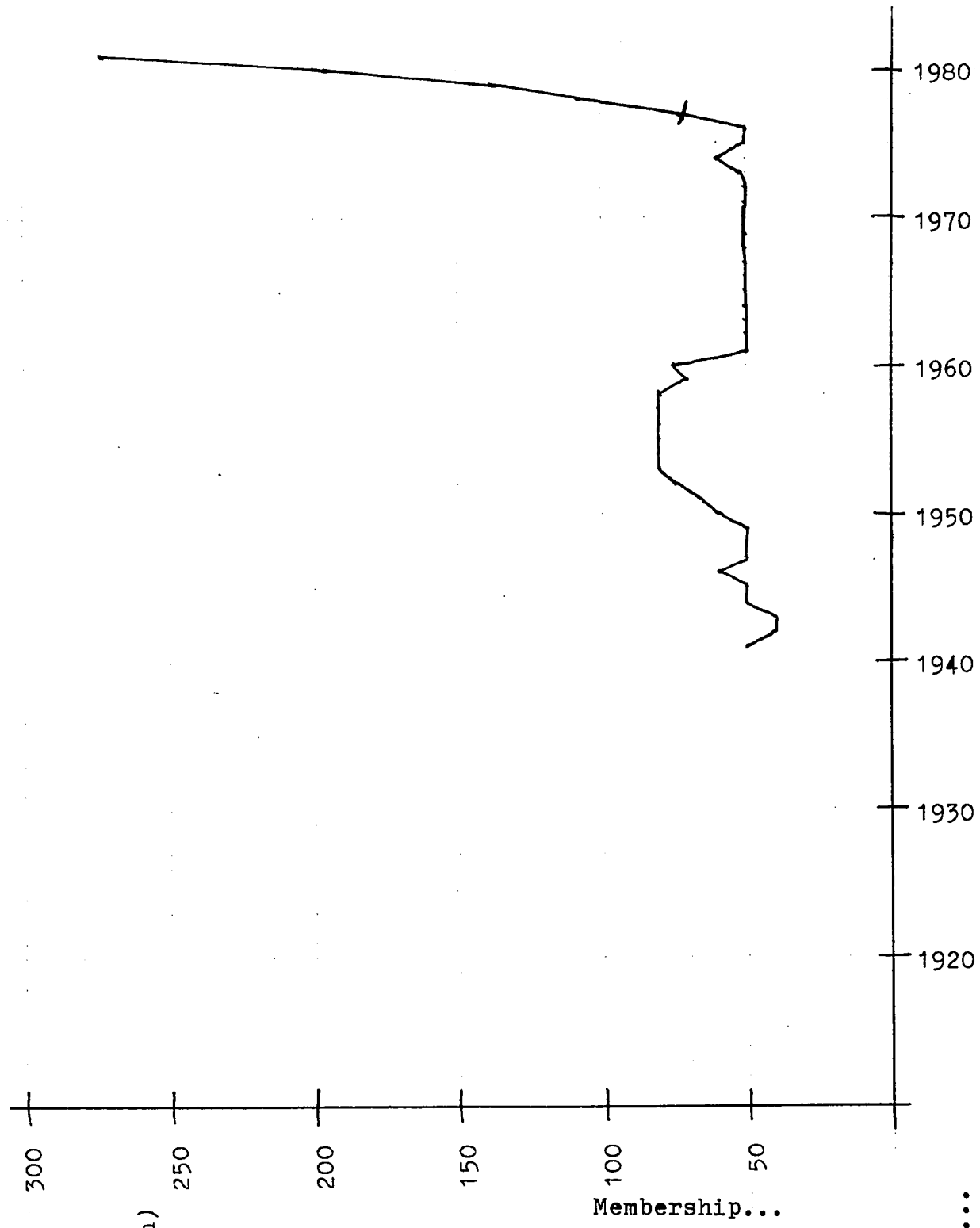
APT - 9.0

P(Burbank-North Hollywood area) - 265,415

EC(Burbank-North Hollywood area) - Anglo 64.9%, Asian 3.6%,  
Black 1.5%, Hispanic 20.2%, Other 9.8%

MR - 35.1%

North Hollywood  
(Little Brown Church)



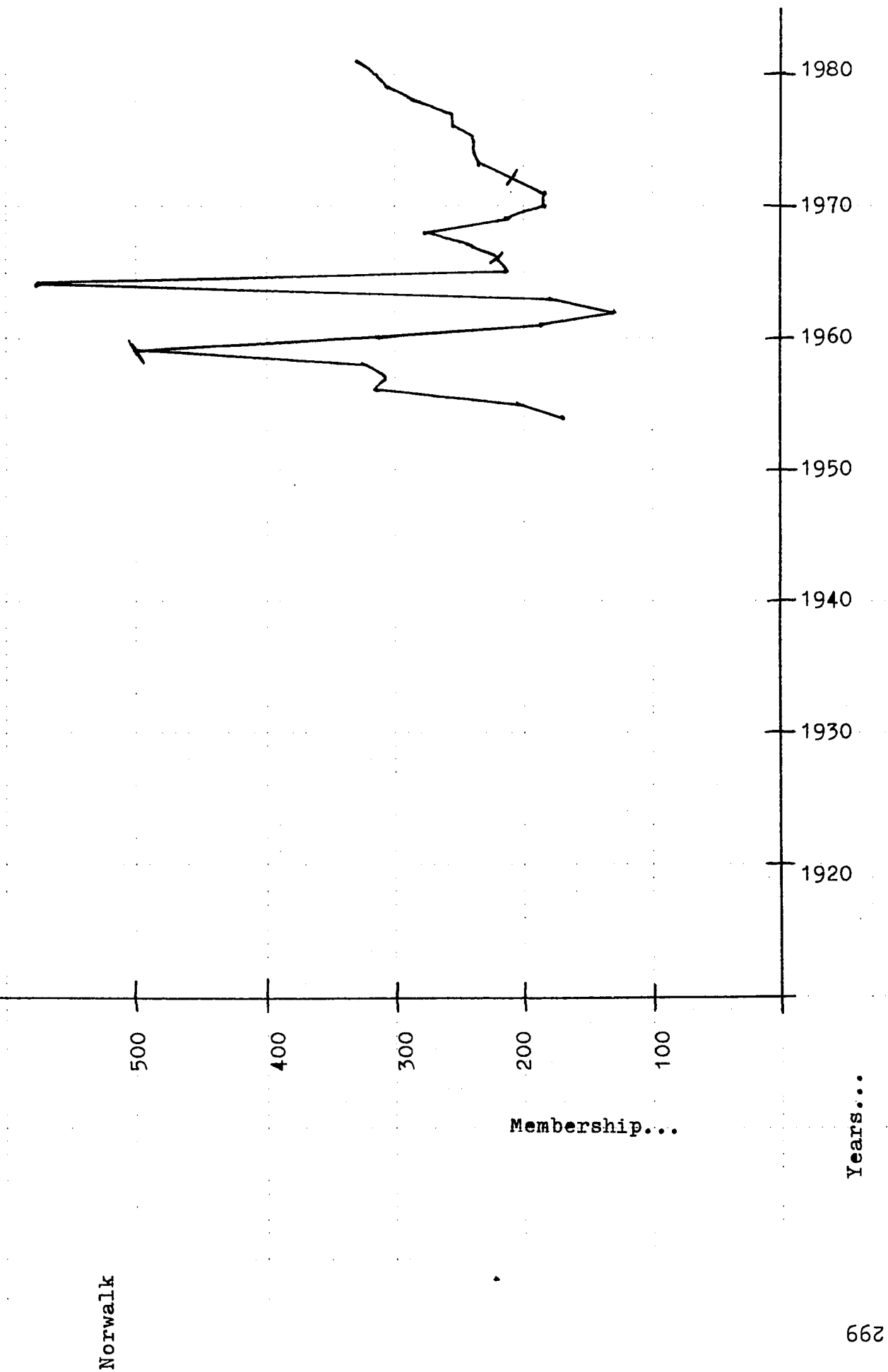
North Hollywood (Little Brown Church)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
J. H. Wells	1941	50	221	10	40	50
"	1942	40	219	18	6	24
"	1943	40	318	72	19	91
"	1944	50	325	5	1	6
"	1945	50	300	34	3	37
"	1946	60	432	13	10	23
"	1947	50	435	20	5	25
"	1948	50	332	6	6	12
"	1949	50	386	26	8	34
"	1950	60	330	29	12	41
"	1951	67	331	44	7	51
"	1952	75	300	43	2	45
"	1953	80	326	12	12	24
"	1954	80	330	40	-	40
"	1955	80	275	30	-	30
"	1956	80	-	-	-	-
"	1957	80	278	20	-	20
"	1958	80	275	20	-	20
"	1959	70	297	6	-	6
"	1960	75	221	26	-	26
"	1961	50	222	5	-	5
"	1962	50	268	12	-	12
"	1963	50	168	3	-	3
"	1964	50	112	9	-	9
"	1965	50	35LR	10	-	10
"	1966	50	220	17	-	17
"	1967	50	170	11	-	11
"	1968	50	143	6	-	6
"	1969	50	142	8	-	8
"	1970-71	50	91	5	-	5
"	1972	50e	91e	-	-	-
"	1973	52	75	2	-	2
"	1974	60	75	14	-	14
"	1975	50	75	5	-	5
-	1976	50	100	10	-	10
Laurence C. Keene	1977	74	85	11	-	11
"	1978	108	75	4	10	14
"	1979	139	60	18	11	29
"	1980	196	60	12	45	59
"	1981	273	75	22	55	77

North Hollywood (Little Brown Church) (continued)Statistics:

CM - 146  
CMR - 16  
Age - R/MA  
APT - 20.0  
P(Burbank-North Hollywood area) - 265,415  
EC(Burbank-North Hollywood area) - Anglo 64.9%, Asian 3.6%,  
Black 1.5%, Hispanic 20.2%, Other 9.8%  
MR - 35.1%



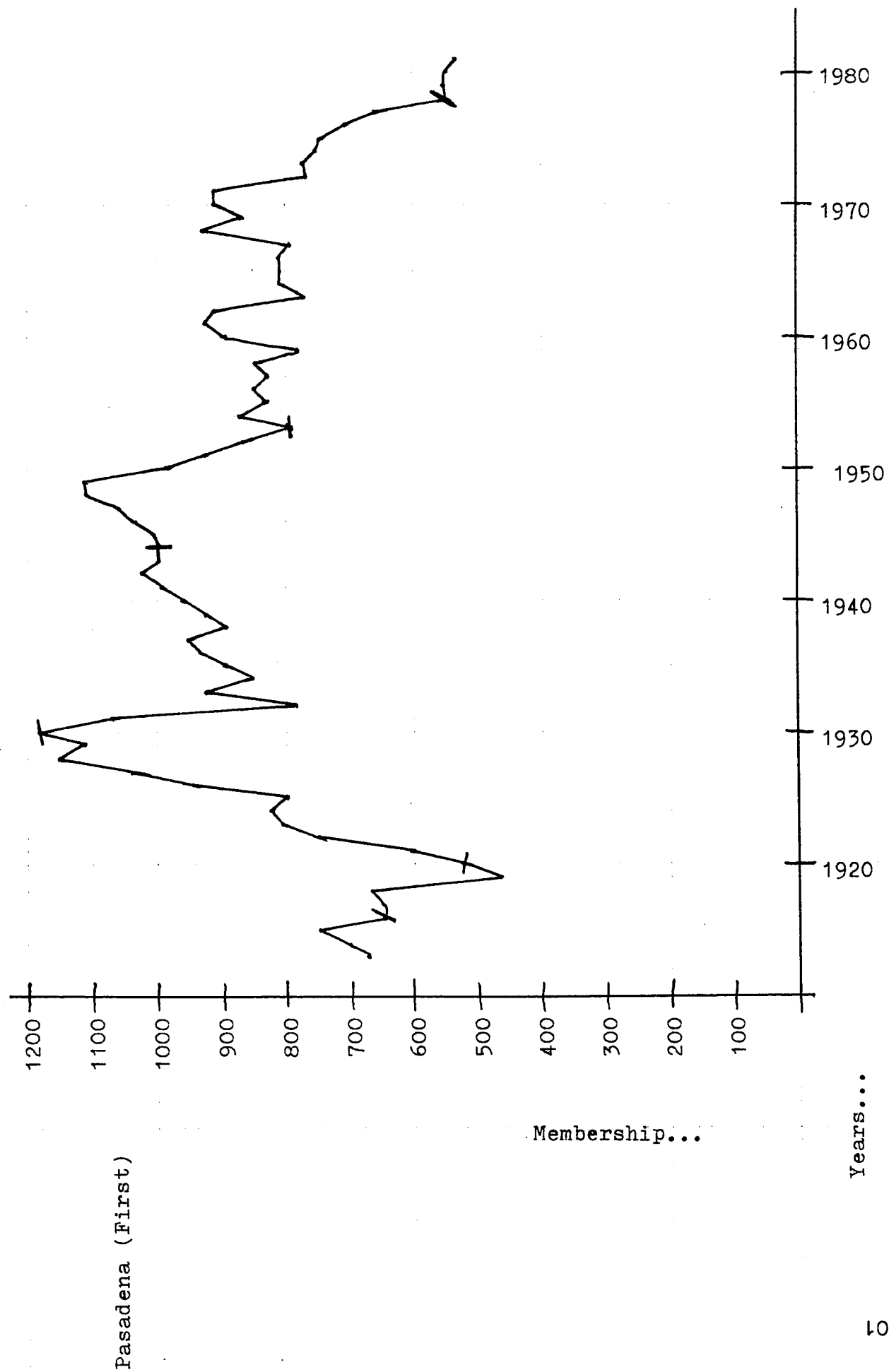


Norwalk

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
C. J. England	1953	-	-	-	-	-
"	1954	170	309	21	143	164
"	1955	207	425	22	49	71
"	1956	315	425	31	56	87
"	1957	309	421	29	57	86
"	1958	327	450	17	31	48
Frank E. Reichenecker	1959	500	196	38	29	67
"	1960	315	192	17	35	52
"	1961	189	163	12	46	58
"	1962	130	134	1	6	7
"	1963	180	119	19	13	32
"	1964	578	233	21	11	32
-	1965	215	108	11	14	25
J. K. Mc Conchie	1966	221	123	24	10	34
"	1967	240	133	1	21	22
"	1968	278	134	38	20	58
"	1969	215	134	17	22	39
"	1970-71	185	124	6	12	18
P. G. Nance	1972	210	112	26	14	40
"	1973	236	110	16	24	40
"	1974	239	100	6	5	11
"	1975	240	90	8	4	12
"	1976	256	108	11	17	28
"	1977	258	98	6	10	16
"	1978	287	95	15	12	27
"	1979	304	92	13	7	20
"	1980	315	60	5	9	14
"	1981	330	97	3	16	19

Statistics:

CM - 115.7  
 CMR - 27  
 Age - R/MA  
 APT - 7.0  
 P(city) - 85,232  
 EC(city) - Anglo 39.0%, Asian 4.1%, Black 1.4%,  
 Hispanic 40.2%, Indian 1.1%, Other 14.2%  
 MR - 47.4%



Pasadena (First)

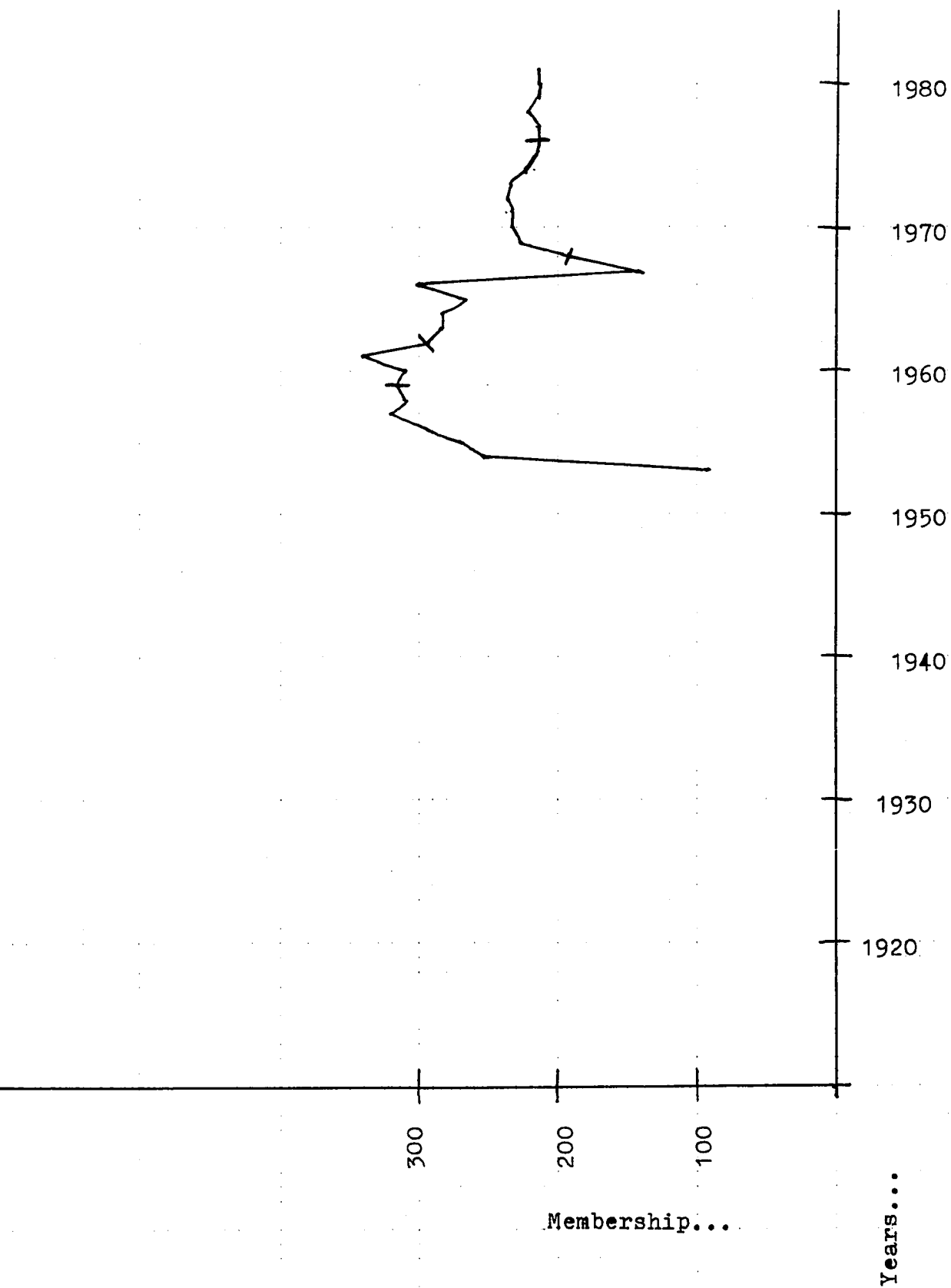
<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
-	1913	675	425			
Jesse P. Mc Knight	1914	700	450			
-	1915	750	425			
Frank G. Turrell	1916	650	481			
"	1917	650	484			
"	1918	666	485			
"	1919	467	340			
R. W. Abberly	1920	525	450			
"	1921	608	557			
"	1922	754	470	50	109	159
"	1923	807	547	21	62	83
"	1924	825	585	32	129	161
"	1925	800	590	23	77	100
"	1926	942	600	40	98	138
"	1927	1040	564	43	75	118
"	1928	1152	727	21	-	-
"	1929	1119	580	20	-	-
Ben E. Watson	1930	1180	544	22	-	-
"	1931	1070	550	23	-	-
"	1932	784	575	21	-	-
"	1933	925	620	21	-	-
"	1934	858	579	18	-	-
"	1935	898	635	22	-	-
"	1936	937	634	11	-	-
"	1937	957	710	19	-	-
"	1938	896	609	10	47	57
"	1939	922	581	11	55	66
"	1940	960	645	18	65	83
"	1941	997	600	9	52	61
"	1942	1021	518	15	56	71
"	1943	999	463	10	53	63
E. N. Griggs	1944	999	465	12	40	52
"	1945	1001	556	43	72	115
"	1946	1035	605	32	97	129
"	1947	1060	373	19	67	86
"	1948	1111	470	10	58	68
"	1949	1111	632	15	41	56
"	1950	982	621	8	37	45
"	1951	925	457	15	49	64
"	1952	865	531	6	43	49
W. P. Ford	1953	795	444	11	34	45
"	1954	874	379	27	90	117
"	1955	837	433	28	64	92
"	1956	847	454	19	61	80
"	1957	826	385	17	65	82
"	1958	845	414	22	48	70

Pasadena (First) (continued)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
W. P. Ford	1959	780	346	10	46	56
"	1960	896	320	14	43	57
"	1961	923	467	24	62	86
"	1962	911	479	27	24	51
"	1963	774	469	9	48	57
"	1964	808	319	20	34	54
"	1965	805	329	17	30	47
"	1966	813	191	6	30	36
"	1967	795	180	11	23	34
"	1968	927	198	22	28	50
"	1969	873	198	17	13	30
"	1970-71	890	190	13	36	49
"	1972	764	245	21	11	32
"	1973	774	245	14	17	31
"	1974	755	203	7	26	33
"	1975	741	225	12	27	39
"	1976	705	250	16	33	49
"	1977	660	250	6	28	34
William Backstrom	1978	550	200	3	12	15
"	1979	554	200	10	17	27
"	1980	549	200	8	12	20
"	1981	539	170	1	5	6

Statistics:

CM - 194  
 CMR - 10  
 Age - 0  
 APT - 9.71  
 P(city) - 119,374  
 EC(city) - Anglo 46.8%, Asian 5.2%, Black 20.6%,  
 Hispanic 18.1%, Indian 0.5%, Other 8.8%  
 MR - 46.6%

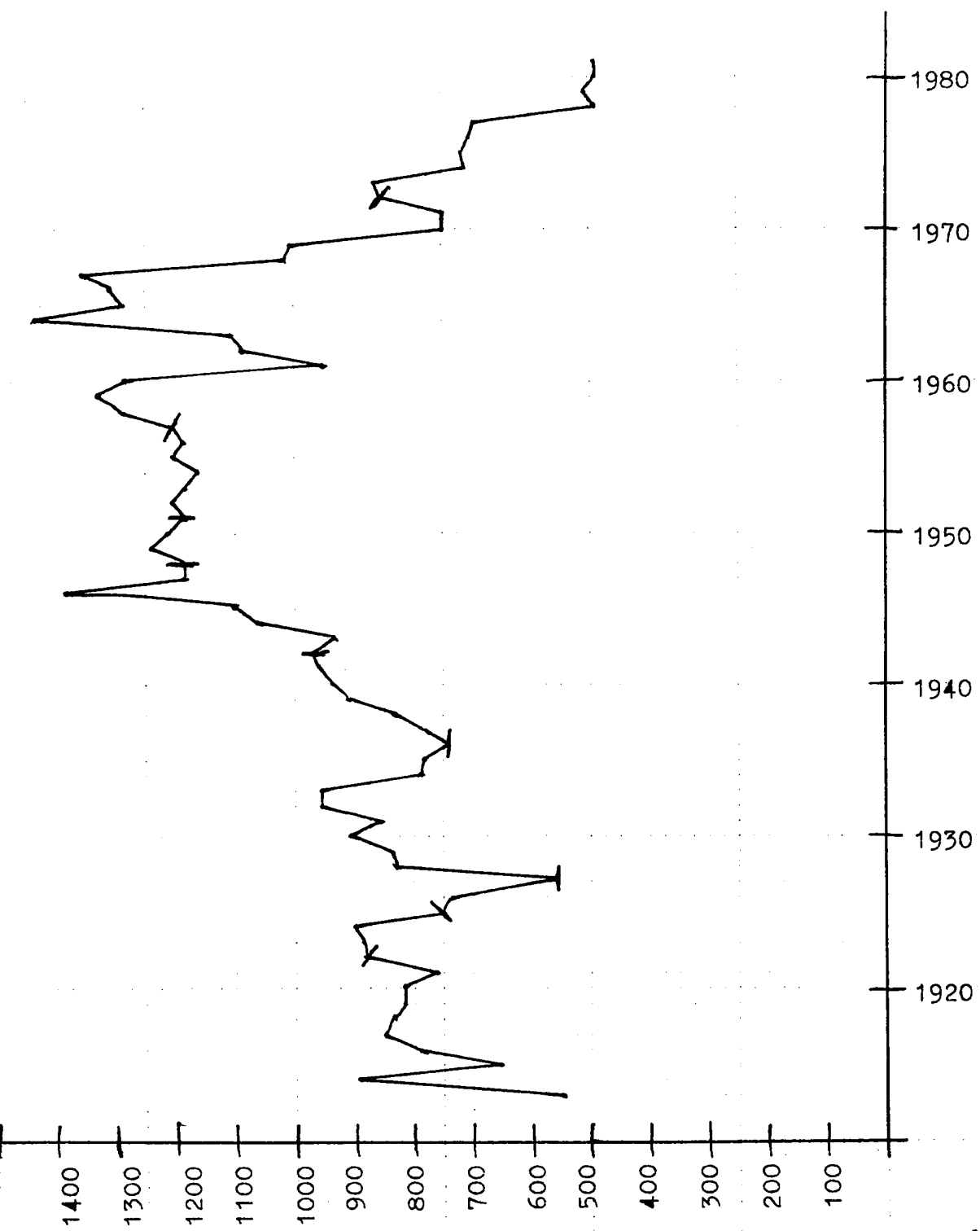


Pico Rivera (Rivera)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
J. H. Mc Callum	1953	90	296	13	77	90
"	1954	251	350	48	113	161
"	1955	270	385	27	19	46
"	1956	297	385	17	6	23
"	1957	321	369	22	33	55
"	1958	310	319	13	14	27
David M. Stewart	1959	315	221	14	5	19
"	1960	311	217	36	46	82
"	1961	341	188	27	28	55
G. J. Darsie	1962	294	176	14	15	29
"	1963	284	187	26	29	55
-	1964	284LR187LR	-	-	-	-
G. J. Darsie	1965	268	167	7	19	26
"	1966	301	201	18	40	58
-	1967	142LR140LR	-	-	-	-
R. E. Lambert	1968	192	93	2	8	10
"	1969	228	93	3	11	14
"	1970-71	232	92	2	11	13
"	1972	237	72	5	-	5
"	1973	236	60	-	2	2
"	1974	223	55	1	2	3
"	1975	218	52	-	1	1
Thomas J. Gibbs	1976	214	52	4	2	6
"	1977	216	30	2	2	4
"	1978	221	30	-	4	4
"	1979	217	27	2	2	4
"	1980	215	-	-	1	1
"	1981	214	-	1	-	1

Statistics:

CM - 59  
 CMR - 46  
 Age - 0  
 APT - 5.60  
 P(city) - 53,459  
 EC(city) - Anglo 3.5%, Asian 1.6%, Black 0.2%,  
 Hispanic 76.1%, Indian 0.6%, Other 23.9%  
 MR - 42.6%



Membership...

Years...

902

Pomona (First)



Pomona (First)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
Chas. R. Hudson	1913	550	600.			
"	1914	898	880			
"	1915	660	900			
"	1916	792	1035			
"	1917	850	1100			
"	1918	830	963			
"	1919	820	923			
"	1920	820	746			
"	1921	769	758			
S. G. Buckner	1922	987	1100	16	46	62
"	1923	987	1091	22	55	77
"	1924	900	1002	21	61	82
A. Reid Liverett	1925	800	850	8	39	47
"	1926	790	774	46	72	118
Charles F. Hutslar	1927	558	350	23	36	59
"	1928	833	650	63	-	-
"	1929	840	650	68	-	-
"	1930	902	740	38	-	-
-	1931	867	-	-	-	-
Charles F. Hutslar	1932	955	567	129	-	-
"	1933	955e	567e	-	-	-
"	1934	789	718	27	-	-
"	1935	780	508	16	-	-
G. N. Reeves	1936	747	397	15	-	-
"	1937	780	390	21	-	-
"	1938	837	408	28	52	80
"	1939	912	659	40	55	95
"	1940	941	650	26	44	70
"	1941	954	685	13	39	52
D. F. West	1942	972	620	13	51	64
"	1943	928	620	24	38	62
"	1944	1059	435	38	56	94
"	1945	1127	419	36	66	102
"	1946	1385	470	23	65	88
"	1947	1180	500	19	55	74
W. J. Parker	1948	1191	598	20	65	85
"	1949	1240	629	35	63	98
"	1950	1218	452	17	41	68
J. W. Messer	1951	1179	593	10	14	24
"	1952	1201	438	29	48	77
"	1953	1178	684	55	91	146
"	1954	1160	558	26	41	67
"	1955	1203	610	39	45	84
"	1956	1195	610	30	66	96
R. L. Pryor	1957	1209	485	23	54	77

Pomona (First) (continued)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
R. L. Pryor	1958	1298	500	45	106	151
"	1959	1327	665	28	62	90
"	1960	1283	650	31	46	77
"	1961	951	550	21	78	99
"	1962	1090	681	42	44	86
"	1963	1105	608	23	83	106
"	1964	1439	573	18	48	66
"	1965	1294	566	22	21	43
"	1966	1306	480	12	28	40
"	1967	1355	450	12	33	45
"	1968	1019	411	52	62	114
"	1969	1008	442	6	25	31
"	1970-71	750	435	9	13	22
M. R. Sly	1972	855	390	15	11	26
"	1973	865	400	8	30	38
"	1974	707	314	4	11	15
"	1975	711	775	7	21	28
"	1976	704	200	6	24	30
"	1977	699	150	9	19	28
"	1978	494	150	11	12	23
"	1979	506	130	-	21	21
"	1980	492	170	13	15	28
"	1981	493	163	2	23	25

Statistics:

CM - 238.7  
 CMR - 6  
 Age - 0  
 APT - 6.8  
 P(city) - 92,742  
 EC(city) - Anglo 32.2%, Asian 2.7%, Black 19.0%,  
 Hispanic 30.5%, Indian 1.0%, Other 14.6%  
 MR - 39.1%

Redondo Beach  
(South Bay)

Membership...

800

700

600

500

400

300

200

100

Years...

1920

1930

1940

1950

1960

1970

1980

309

Redondo Beach (South Bay)

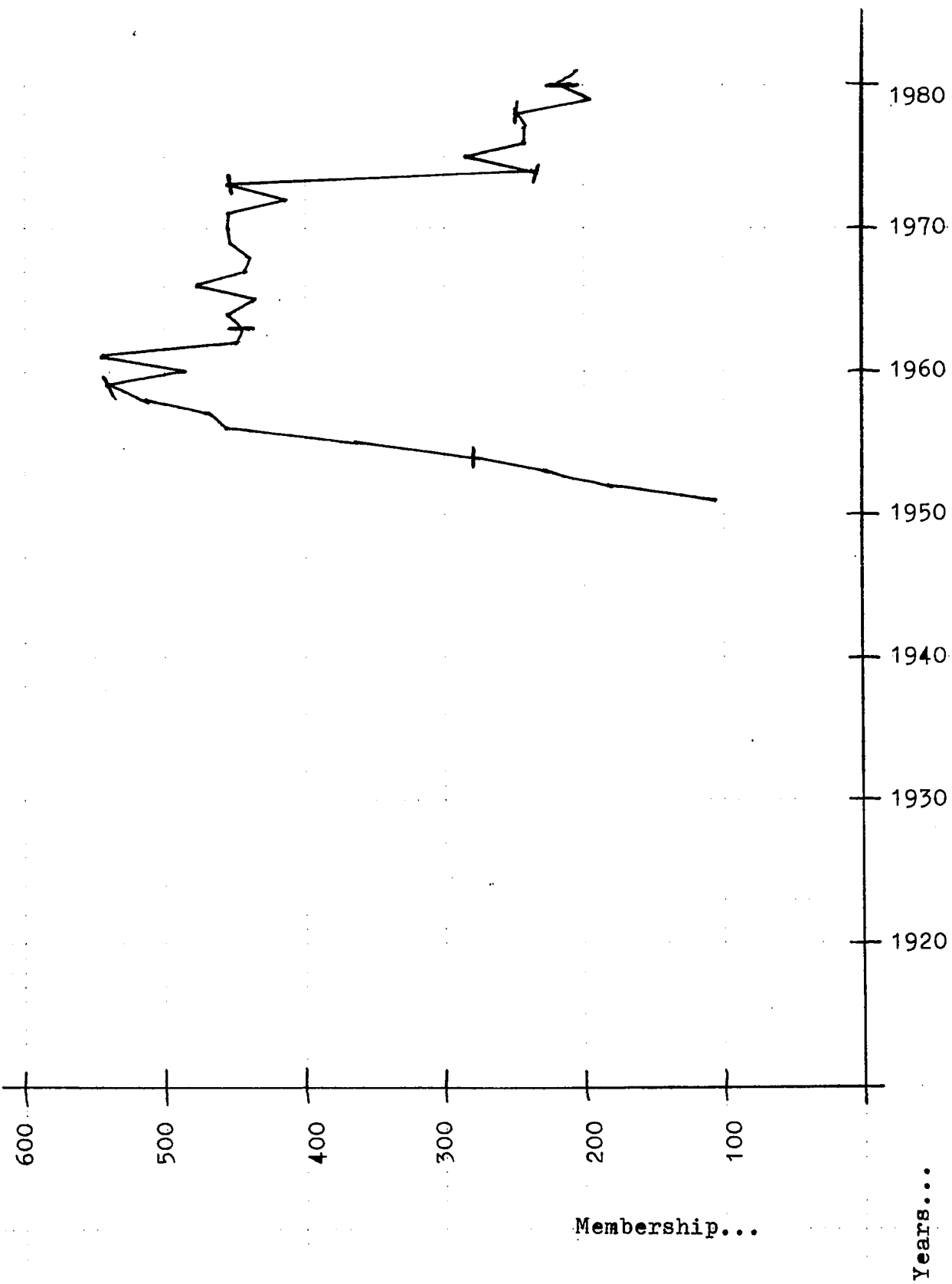
<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
R. Tibbs Maxey	1913	51	60			
E. N. Phillips	1914	97	60			
"	1915	74	125			
J. R. Speck	1916	75	125			
-	1917	104	68			
Robert L. Johnson	1918	76	67			
"	1919	48	59			
-	1920	56	52			
-	1921	62	51			
K. F. Nance	1922	58	110	5	5	10
"	1923	97	160	14	30	34
"	1924	140	225	25	34	59
"	1925	150	225	12	18	30
Harry J. Hill	1926	150	200	6	15	21
"	1927	186	300	29	44	73
"	1928	212	350	16	-	-
"	1929	250	355	28	-	-
"	1930	133	361	35	-	-
"	1931	257	409	10	-	-
L. H. Emerson	1932	260	317	23	-	-
"	1933	273	253	25	-	-
"	1934	285	250	27	-	-
"	1935	289	250	11	-	-
"	1936	274	233	19	-	-
"	1937	302	200	17	-	-
T. B. Clark	1938	298	217	6	13	19
"	1939	338e	217e	-	-	-
"	1940	338e	217e	-	-	-
C. L. Crain	1941	396	161	14	17	31
"	1942	432	247	19	27	46
"	1943	463	262	21	30	51
"	1944	355	190	17	24	41
"	1945	395	198	25	32	57
"	1946	361	217	11	18	29
"	1947	373	246	16	23	39
B. R. Tolin	1948	401	200	18	26	44
"	1949	493	273	12	39	51
"	1950	507	318	15	48	63
"	1951	540	325	19	22	41
"	1952	587	347	23	36	59
D. C. Cerbin	1953	649	443	38	47	85
"	1954	714	532	34	68	102
"	1955	653	493	21	40	61
"	1956	681	590	23	22	45
"	1957	634	620	25	20	45

Redondo Beach (South Bay) (continued)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
D. C. Cerbin	1958	460	556	17	48	65
"	1959	496	455	12	28	40
"	1960	504	560	33	39	72
Don R. Jarman	1961	503	380	14	29	43
"	1962	446	379	21	30	51
"	1963	441	379	11	18	29
"	1964	479	376	15	23	38
"	1965	427	376	14	22	36
"	1966	437	376	8	21	29
"	1967	451	376	8	19	27
"	1968	460	370	-	-	-
"	1969	496	376	7	26	33
"	1970-71	534	376	5	17	22
-	1972	538	325	7	10	17
Hartzell J. Cobbs	1973	530	150	6	10	16
"	1974	539	175	4	11	15
"	1975	566	175	17	17	34
"	1976	556	150	16	5	21
-	1977	567	150	13	12	25
Lonnie S. Southern	1978	574	150	1	16	17
"	1979	295	185	3	17	20
"	1980	296	121	12	6	18
Kring Allen	1981	350	60	16	6	22

Statistics:

CM - 110  
 CMR - 28  
 Age - 0  
 APT - 4.86  
 P(city) - 57,102  
 EC(city) - Anglo 78.3%, Asian 3.6%, Black 1.1%,  
 Hispanic 11.5%, Indian 0.8%, Other 4.7%  
 MR - 44.8%



Years...

Membership...

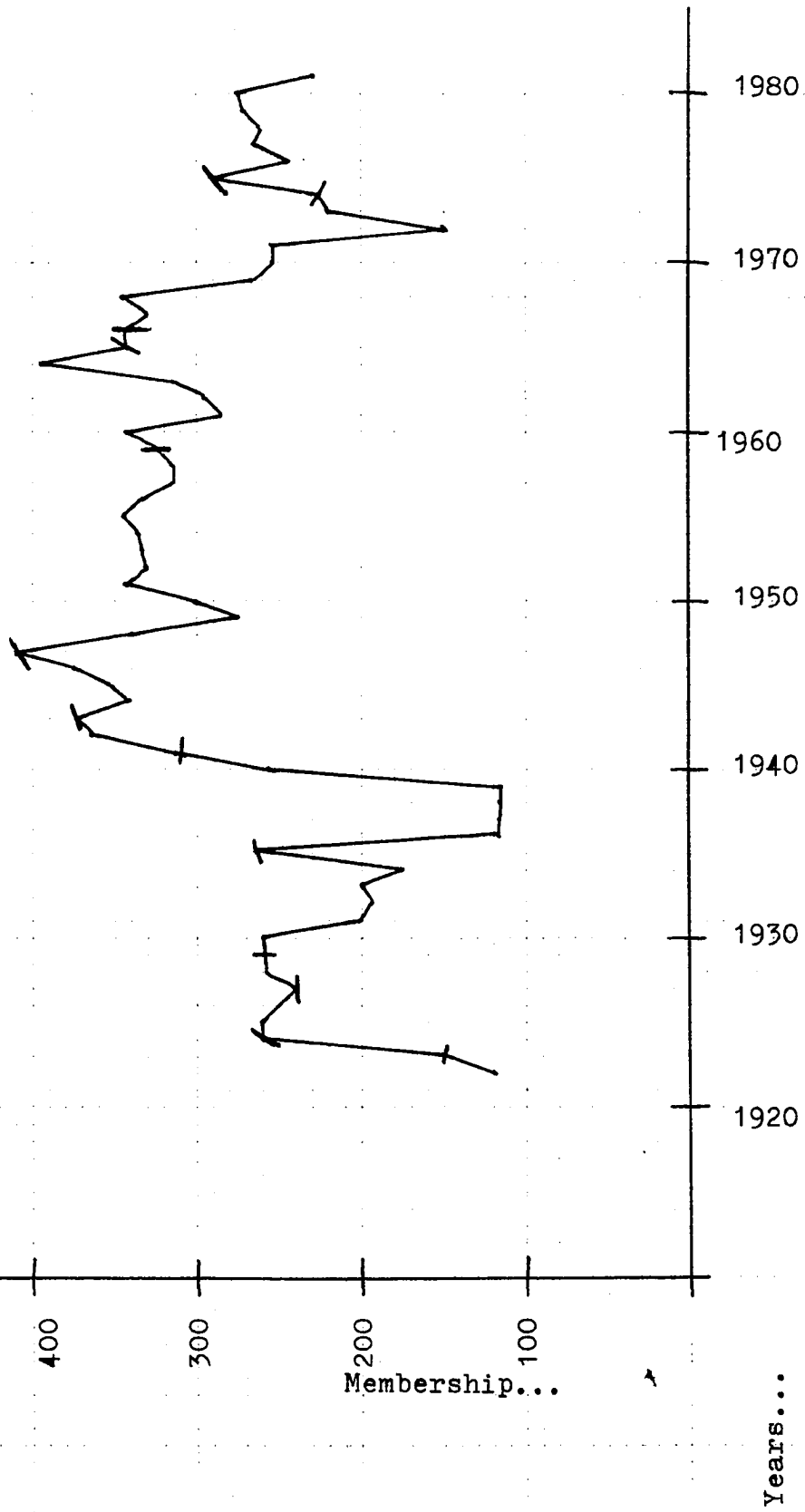
Reseda

Reseda

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
P. D. Kennedy	1951	107	239	24	83	107
"	1952	182	235	18	50	68
"	1953	229	250	20	32	52
Russell Hensley	1954	280	361	37	45	82
"	1955	365	874	31	65	96
"	1956	458	992	57	63	120
"	1957	469	559	44	43	87
"	1958	513	648	42	39	81
Robert L. Danner	1959	541	367	54	31	85
"	1960	489	330	45	25	70
"	1961	547	275	16	38	54
-	1962	450	227	22	20	42
O. A. Tolliver	1963	447	252	23	46	69
"	1964	456	232	35	71	106
"	1965	439	200	19	41	61
"	1966	478	145	19	41	61
"	1967	443	148	17	34	51
"	1968	440	138	17	31	48
"	1969	452	123	8	32	40
"	1970-71	454	120	10	38	48
"	1972	415	115	8	14	22
Gordon E. Dalbeck	1973	456	35	-	133	133
James M. Stanton	1974	238	10	-	3	3
"	1975	284	52	7	32	39
"	1976	242	73	2	16	18
"	1977	242	15	5	3	8
R. A. & G. H. Moran	1978	249	35	3	13	16
"	1979	199	27	4	8	12
John Hanna	1980	219	24	-	11	11
"	1981	207	24	9	4	13

Statistics:

CM - 62  
 CMR - 44  
 Age - not available  
 APT - 3.75  
 P(Encino-Central Valley area) - 380,494  
 EC(Encino-Central Valley area) - Anglo 73.2%, Asian 3.4%,  
 Black 2.2%, Hispanic 14.2%, Other 7.0%  
 MR - 35.1%





San Pedro (First)

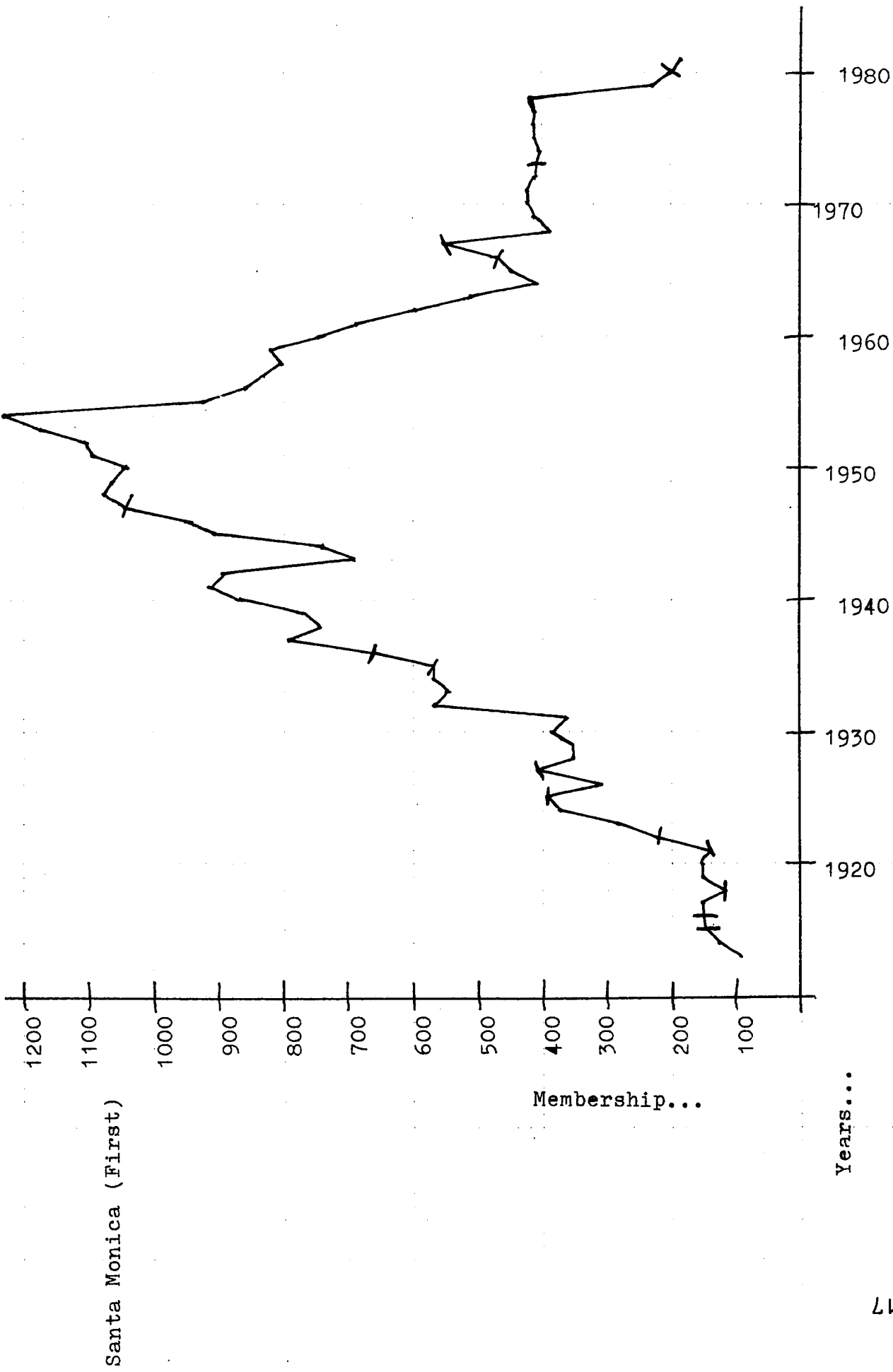
<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
A. L. Crim	1922	120	141	20	35	55
Jonathan Bridges	1923	150	173	13	34	47
A. L. Crim	1924	260	285	65	60	125
"	1925	260e	275	25	30	55
"	1926	-	-	-	-	-
J. Irving Rhoades	1927	240	292	15	38	53
"	1928	259	435	12	-	-
Morris Bigbee	1929	259e	435e	-	-	-
"	1930	260	225	14	-	-
"	1931	202	190	12	-	-
"	1932	194	170	25	-	-
"	1933	200	180	10	-	-
"	1934	178	184	22	-	-
W. W. Mc Kinney	1935	263e	200e	16	-	-
"	1936	119	307	20	-	-
"	1937	119e	307e	-	-	-
"	1938	119e	307e	-	-	-
"	1939	119e	307e	-	-	-
"	1940	258	270	17	26	43
E. C. Eppert	1941	313	196	27	30	57
"	1942	366	198	26	45	72
F. T. Carter	1943	374	199	24	47	71
"	1944	344	187	11	29	40
"	1945	355	208	20	18	38
"	1946	376	190	12	35	47
P. J. Furgeson	1947	410	227	21	16	37
"	1948	340	259	4	13	17
"	1949	279	241	13	28	41
"	1950	301	299	17	23	40
"	1951	344	288	34	31	65
"	1952	331	249	10	7	17
"	1953	333	266	5	7	12
"	1954	337	268	59	27	86
"	1955	345	258	7	10	17
"	1956	332	294	15	16	31
"	1957	316	254	20	3	23
"	1958	318	261	9	-	9
E. Kenneth Beckett	1959	325	180	12	18	30
"	1960	343	201	20	17	37
"	1961	287	218	21	21	42
"	1962	297	158	8	12	20
"	1963	316	150	14	23	37
"	1964	396	150	17	10	27
M. O. Kellison	1965	345	109	15	9	24
E. L. Cecil	1966	344	109	4	11	15

San Pedro (First) (continued)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
E. L. Cecil	1967	331	107	2	1	3
"	1968	346	112	3	12	15
"	1969	269	112	4	7	11
"	1970-71	253	72	1	-	1
"	1972	150	62	4	4	8
E. Kenneth Beckett	1973	220	48	6	2	8
"	1974	227	65	3	10	13
V. K. Vose	1975	290	40	1	5	6
"	1976	245	45	5	20	25
"	1977	266	50	14	12	26
"	1978	262	60	2	3	5
"	1979	272	70	6	20	26
"	1980	275	60	11	5	16
"	1981	230	60	4	4	8

Statistics:

CM - 87.6  
 CMR - 32  
 Age - 0  
 APT - 4.21  
 P(Dominquez- L.A. Harbor area) - 234,426  
 EC(Dominquez-L.A. Harbor area) - Anglo 25.3%, Asian 9.9%,  
 Black 12.3%, Hispanic 33.8%, Other 18.7%  
 MR - 44.8%



Santa Monica (First)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
J. Leslie Lobinger	1913	94	150			
"	1914	129	140			
Vaughn Dobney	1915	147	175			
Leslie G. Parker	1916	155	150			
"	1917	155	150			
J. W. Maddux	1918	120	150			
"	1919	153	182			
-	1920	153	172			
Robert M Campbell	1921	140	172			
William H. Matthes	1922	223	305	28	43	71
"	1923	284	425	35	70	105
"	1924	375	350	53	65	118
F. W. Emerson	1925	398	505	32	53	85
"	1926	310	414	75	34	109
C. M. Watson	1927	407	369	15	34	49
"	1928	359	380	14	-	-
"	1929	359e	380e	-	-	-
"	1930	389	357	18	-	-
"	1931	364e	-	-	-	-
"	1932	572	463	38	-	-
"	1933	542	425	44	-	-
"	1934	570	350	21	-	-
R. F. Thrapp	1935	570e	350e	-	-	-
Howard Mc Connell	1936	661	350e	26	-	-
"	1937	796	450	26	-	-
"	1938	743	435	45	52	97
"	1939	774	407	30	65	95
"	1940	866	587	47	77	124
"	1941	919	512	23	51	74
"	1942	887	382	52	13	65
"	1943	693	408	16	62	78
"	1944	743	332	55	66	121
"	1945	910	329	32	86	118
"	1946	952	459	79	91	170
W. E. Smith	1947	1041	509	43	69	112
"	1948	1079	588	32	71	103
"	1949	1061	682	40	72	112
"	1950	1044	392	33	32	65
"	1951	1094	410	40	57	97
"	1952	1105	420	29	46	75
"	1953	1177	474	37	58	95
"	1954	1246	454	53	89	142
"	1955	921	542	32	49	81
"	1956	860	542	32	53	85
"	1957	831	525	27	56	83

Santa Monica (First) (continued)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
W. E. Smith	1958	801	550	14	44	58
"	1959	820	542	18	52	70
"	1960	744	383	24	34	58
"	1961	688	469	10	39	49
"	1962	598	212	9	24	33
"	1963	511	174	18	22	40
"	1964	409	263	12	46	58
"	1965	450	189	13	35	48
C. E. Hannan	1966	473	140	27	30	57
W. E. Smith	1967	557	194	15	60	65
"	1968	391	160	4	14	18
"	1969	419	-	5	23	28
"	1970-71	422	142	6	32	38
"	1972	416	110	5	16	21
George N. Reeves Jr.	1973	413	115	2	10	12
"	1974	405	-	3	9	12
"	1975	411	90	9	12	21
"	1976	417	78	2	13	15
"	1977	410	76	5	21	26
"	1978	418	30	4	7	11
Charles W. Elswick	1979	230	65	5	16	21
"	1980	200	60	3	9	12
"	1981	185	50	4	13	17

Statistics:

CM - 77  
 CMR - 36  
 Age - 0  
 APT - 4.53  
 P(city) - 88,314  
 EC(city) - Anglo 72.7%, Asian 4.0%, Black 4.1%,  
 Hispanic 13.0%, Indian 0.4%, Other 5.8%  
 MR - 48.6%

Santa Monica  
(Sunset Park)

400

300

200

100

Membership...

Years...

1980

1970

1960

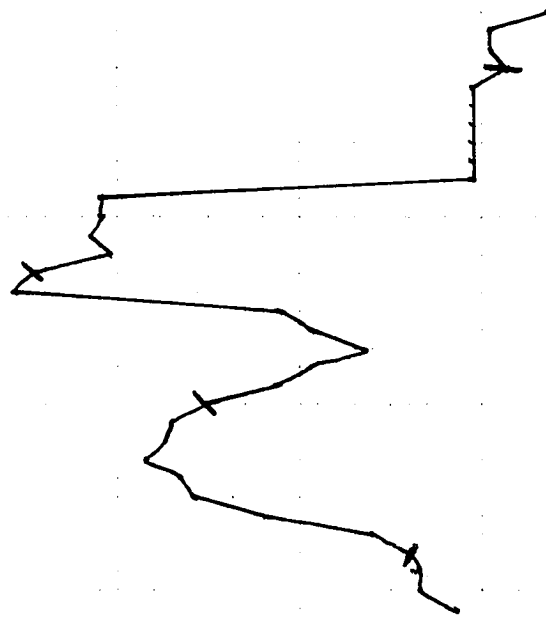
1950

1940

1930

1920

320

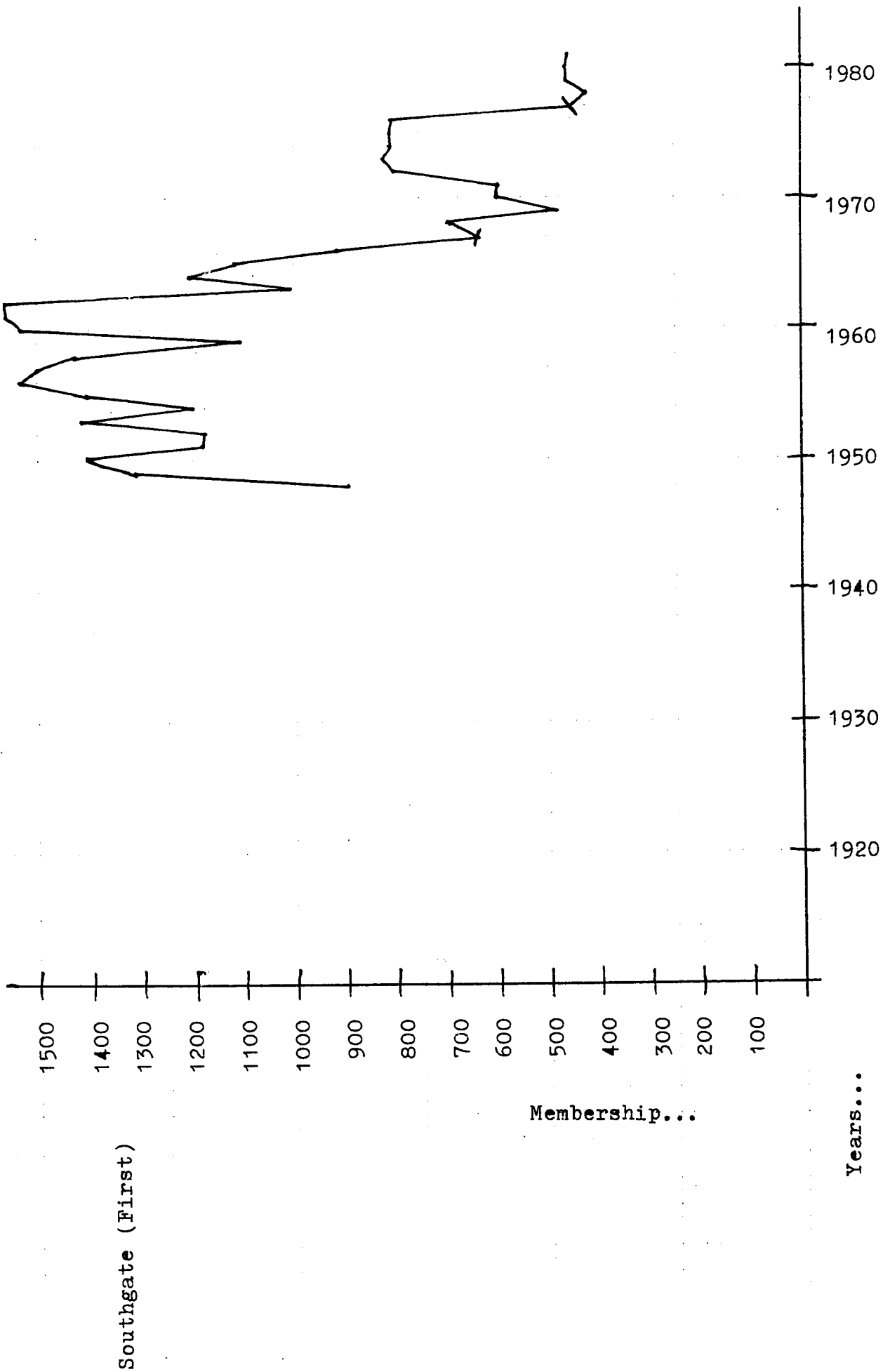


Santa Monica (Sunset Park)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
E. A. Mc Guire	1949	116	146	14	31	45
"	1950	133	172	14	19	33
"	1951	135	214	13	6	19
C. E. Hannan	1952	140	292	6	3	9
"	1953	161	262	32	29	61
"	1954	240	284	66	31	97
"	1955	259	264	42	25	67
"	1956	266	246	31	8	39
"	1957	286	241	45	34	79
"	1958	275	232	20	16	36
"	1959	271	222	22	23	45
G. N. Reeves	1960	252	151	16	8	24
"	1961	213	125	8	15	23
"	1962	196	125	9	12	21
"	1963	166	117	5	15	20
"	1964	195	107	1	6	7
"	1965	212	101	-	3	3
"	1966	358	79	2	5	7
G. H. Hakansson	1967	348	51	4	2	6
"	1968	306	40	6	19	25
"	1969	316	44	3	7	10
"	1970-71	310	36	1	2	3
"	1972	106	38	1	6	7
-	1973	106e	38e	-	-	-
-	1974	106e	38e	-	-	-
-	1975	106e	38e	-	-	-
-	1976	106e	38e	-	-	-
-	1977	106e	38e	-	-	-
Shawn K. Hakansson	1978	89e	-	-	-	-
-	1979	95e	-	-	-	-
-	1980	95e	-	-	-	-
-	1981	62LR	-	-	-	-

Statistics:

CM - 34  
 CMR - 59  
 Age - 0  
 APT - 6.4  
 P(city) - 88,314  
 EC(city) - Anglo 72.7%, Asian 4.0%, Black 4.1%,  
 Hispanic 13.0%, Indian 0.4%, Other 5.8%  
 MR - 48.6%





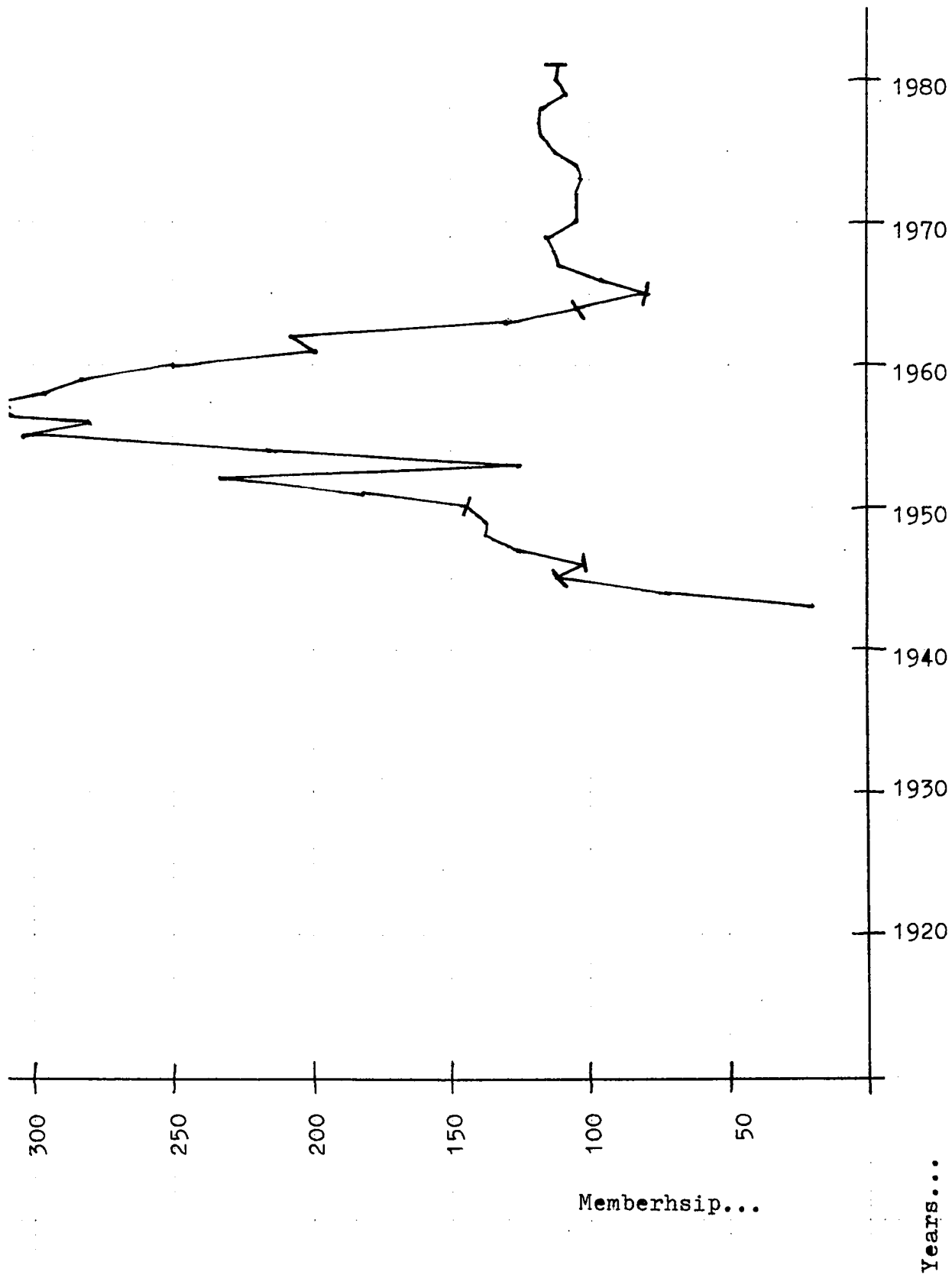
Southgate (First)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
R. C. Jarman	1948	895	-	-	-	-
"	1949	1313	169	74	252	326
"	1950	1400	205	21	130	151
"	1951	1177	172	33	84	117
"	1952	1177	170	27	51	78
"	1953	1420	264	-	99	99
"	1954	1200	152	12	97	109
"	1955	1402	120	-	113	113
"	1956	1534	266	141	145	186
"	1957	1500	266	-	-	-
"	1958	1425	184	-	65	65
"	1959	1105	101	-	127	127
"	1960	1531	147	-	75	75
"	1961	1562	160	-	53	53
"	1962	1570	160	-	50	50
"	1963	1006	160	-	-	-
"	1964	1201	160	-	-	-
"	1965	1120	190	-	20	20
"	1966	917	160	17	10	27
L. R. Eloë	1967	637	160	15	6	21
"	1968	697	166	11	13	24
-	1969	488	116	-	-	-
L. R. Eloë	1970-71	600	106	5	10	15
"	1972	800	58	3	12	15
"	1973	824	40	6	36	42
"	1974	813	50	4	35	39
"	1975	813	70	-	12	12
"	1976	805	70	-	3	3
F. D. Bonvillain	1977	450	25	-	3	3
"	1978	424	40	7	7	14
"	1979	460	80	2	36	38
"	1980	467	70	5	17	22
"	1981	458	70	9	5	14

Statistics:

CM - 165  
 CMR - 15  
 Age - 0  
 APT - 11.0  
 P(city) - 66,784  
 EC(city) - Anglo 21.5%, Asian 1.4%, Black 1.9%,  
 Hispanic 58.4%, Indian 0.7%, Other 16.1%  
 MR - 42.6%

Southgate  
(Hollydale)



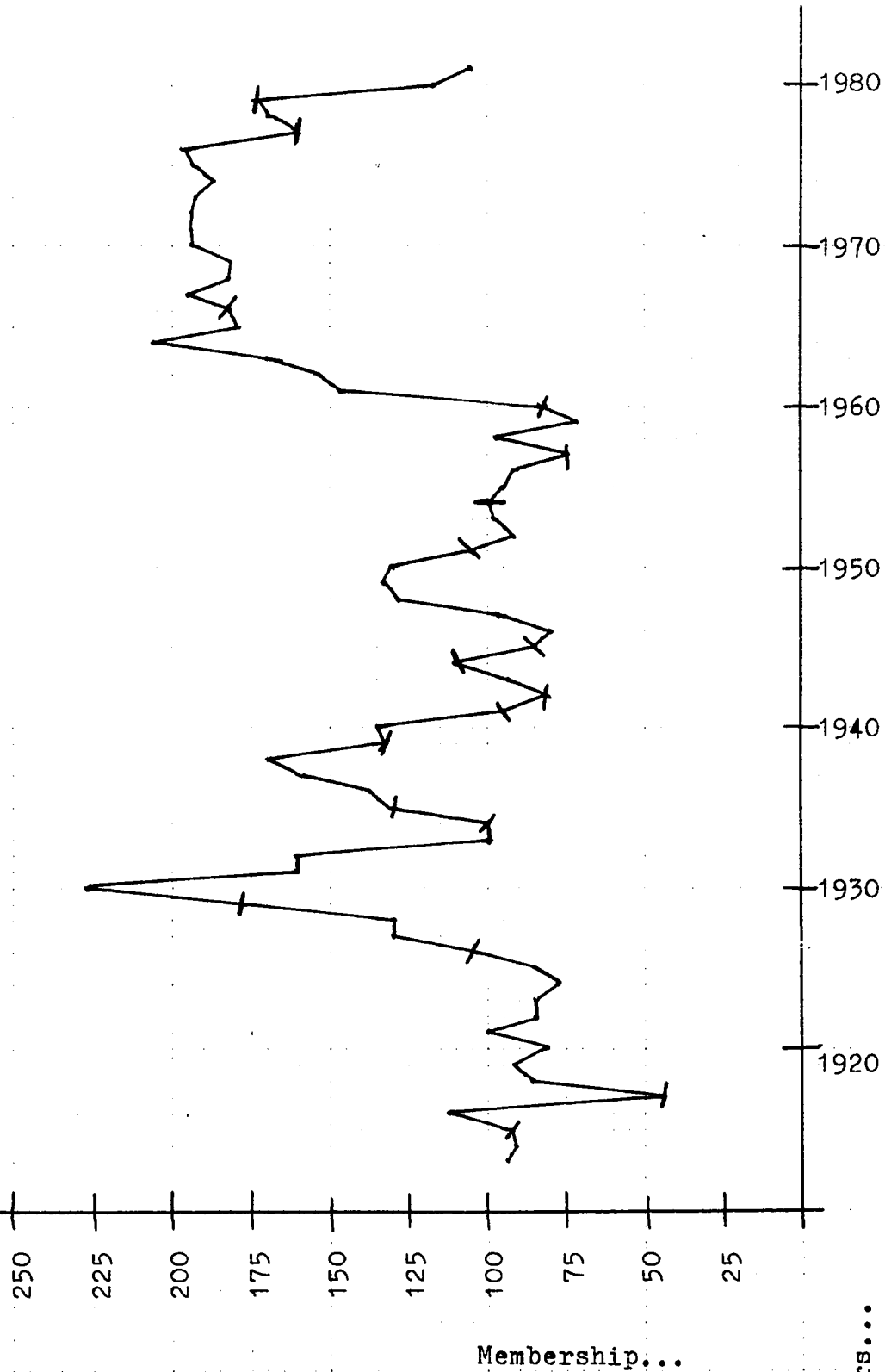
Southgate (Hollydale)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
Kendrick Anderson	1943	20	55	-	7	7
"	1944	73	165	12	39	51
P. W. Dear	1945	112	164	6	42	48
Harris Wood	1946	102	250	5	16	21
"	1947	126	275	18	24	42
"	1948	138	270	13	18	31
-	1949	138	270	9	11	20
O. S. Osborn	1950	145	275	10	24	34
"	1951	182	320	37	12	49
"	1952	233	223	29	7	36
"	1953	126	239	9	26	35
"	1954	216	235	82	89	171
"	1955	304	262	44	61	105
"	1956	280	265	33	37	70
"	1957	325	166	31	33	64
"	1958	296	243	25	9	34
"	1959	283	267	34	10	44
"	1960	250	165	14	11	25
"	1961	199	160	17	5	22
"	1962	208	82	16	2	18
"	1963	130	84	21	9	30
Mc Callum	1964	105	68	6	10	16
C. L. Crain	1965	81	57	-	2	2
"	1966	96	36	-	10	10
"	1967	112	37	3	10	13
"	1968	113	32	1	4	5
"	1969	116	35	3	5	8
"	1970-71	105	36	4	10	14
"	1972	105	58	1	2	3
"	1973	104	55	2	4	6
"	1974	105	40	7	5	12
"	1975	113	56	3	11	14
"	1976	117	50	5	13	18
"	1977	118	40	6	5	11
"	1978	117	30	5	2	7
"	1979	109	32	-	5	5
"	1980	112	24	-	10	10
Robert O. Weitzeil	1981	111	30	3	1	4

Statistics:

CM - 50.7  
 CMR - 55  
 Age - 0  
 APT - 5.43  
 MR - 42.6%

P(city) - 66,784  
 EC(city) - Anglo 21.5%,  
 Asian 1.4%, Black 1.9%,  
 Hispanic 58.4%, Indian 0.7%,  
 Other 16.1%



South Pasadena

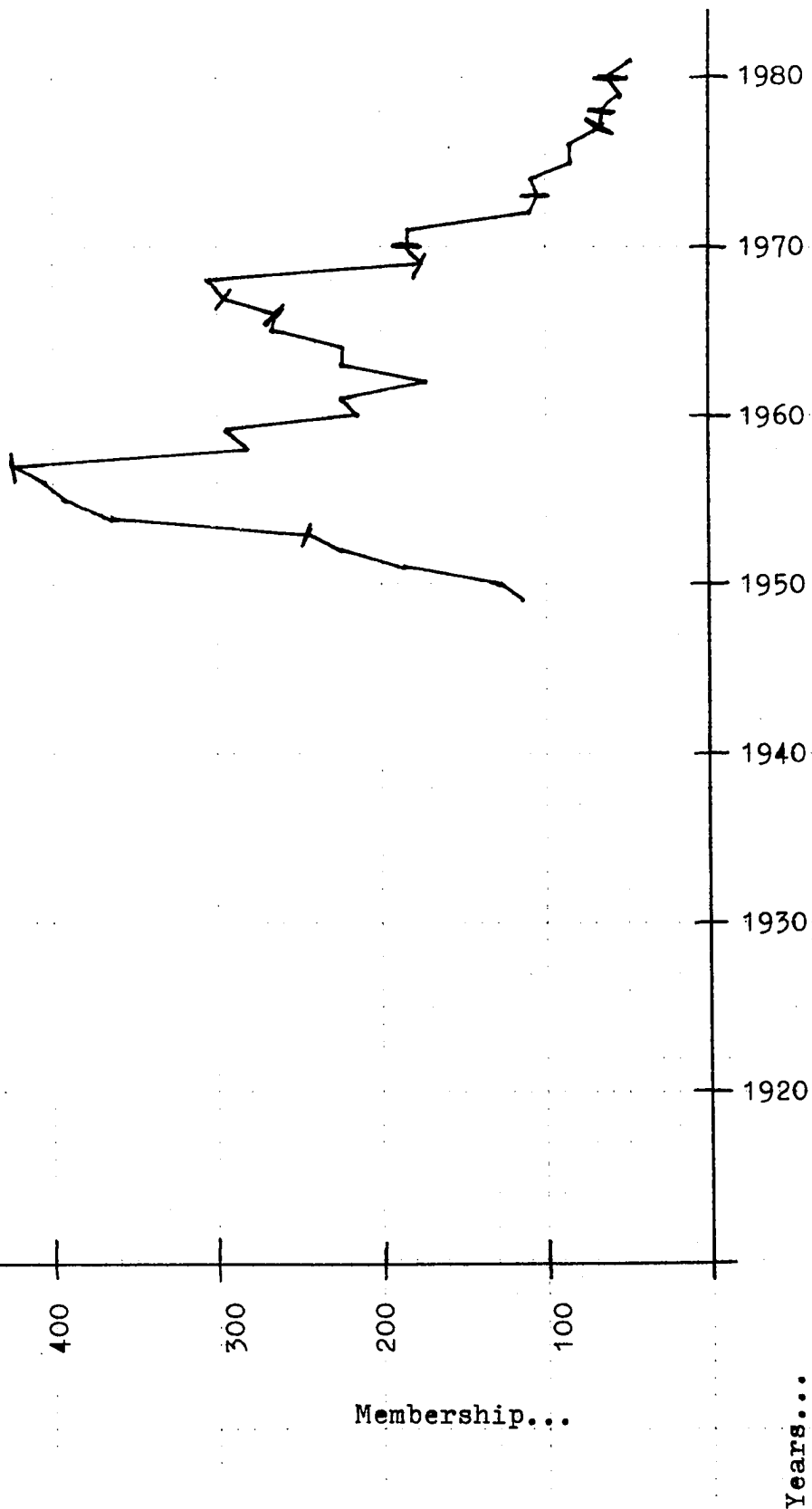
<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
Booker Smith	1913	94	98			
"	1914	91	80			
C. S. Vail	1915	93	81			
"	1916	113	106			
T. G. Picton	1917	44	67			
"	1918	86	85			
"	1919	92	90			
"	1920	82	110			
"	1921	100	125			
"	1922	85	75	2	12	14
"	1923	85	100	8	8	16
"	1924	78	85	11	1	12
"	1925	85	80	1	4	5
A. F. Roadhouse	1926	106	100	10	50	60
"	1927	130	100	19	51	70
-	1928	130e	-	-	-	-
W. H. Allen	1929	179	175	7	-	-
"	1930	227e	175e	-	-	-
"	1931	161	150e	8	-	-
"	1932	161e	150e	-	-	-
"	1933	100	107	8	-	-
Larry Sellers	1934	100e	107e	-	-	-
E. A. Mc Guire	1935	130	85	-	-	-
"	1936	138	90	6	-	-
"	1937	159	80	9	-	-
-	1938	170	93	4	1	5
Arthur A. Harriman	1939	133	72	12	-	12
-	1940	135	70	4	5	9
G. W. Thompson	1941	95	52	1	3	4
M. E. Fish	1942	81	49	1	10	11
-	1943	94	75	10	29	39
Wm. F. Beale	1944	111	41	-	-	-
C. C. Sinclair	1945	85	57	4	10	14
"	1946	80	68	5	16	21
"	1947	97	76	6	16	22
"	1948	129	88	22	18	40
"	1949	134	80	8	6	14
"	1950	131	71	5	12	17
D. E. Cerbin	1951	106	65	-	6	6
"	1952	93	89	5	9	14
-	1953	99	65	2	7	9
O. D. Lee	1954	100	56	-	3	3
"	1955	95	59	9	9	18
"	1956	92	51	2	2	4
L. C. Adylott	1957	75	41	2	6	8
"	1958	98	65	7	19	26

South Pasadena (continued)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
L. C. Adylott	1959	72	75	4	9	13
I. L. Ketcham	1960	84	71	4	4	8
"	1961	148	100	15	18	33
"	1962	154	105	-	17	17
"	1963	170	116	10	27	37
"	1964	206	100	9	27	36
"	1965	189	120	-	9	9
W. C. Dorsey	1966	183	84	2	12	14
"	1967	195	66	2	11	13
"	1968	183	64	3	16	19
"	1969	182	84	1	3	4
"	1970-71	194	61	9	8	17
"	1972	194	60	3	2	5
"	1973	193	58	1	3	4
"	1974	187	61	2	7	9
"	1975	194	47	11	9	20
"	1976	197	52	3	11	14
James K. Mc Conchie	1977	160	50	2	6	8
"	1978	170	62	5	2	7
Stanley R. Hirtle	1979	174	55	4	1	5
"	1980	117	49	3	4	7
"	1981	105	50	2	1	3

Statistics:

CM - 66  
 CMR - 43  
 Age - Y  
 APT - 3.58  
 P(city) - 22,681  
 EC(city) - Anglo 72.2%, Asian 11.3%, Black 2.1%,  
 Hispanic 10.3%, Indian 0.4%, Other 3.7%  
 MR - 46.6%



Sun Valley

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
W. F. Learned	1949	116	162	23	15	38
"	1950	128	210	16	9	25
"	1951	187	215	6	57	63
"	1952	223	283	19	36	55
D. E. Todd	1953	243	244	9	21	30
"	1954	364	245	37	104	141
"	1955	392	225	25	53	78
"	1956	406	188	14	17	31
W. Arthur Hixon	1957	423	112	22	24	46
"	1958	281	58	16	11	27
"	1959	296	171	17	9	26
"	1960	215	174	19	11	30
"	1961	224	88	9	20	29
"	1962	173	100	7	12	19
"	1963	224	177	7	9	16
"	1964	224	134	18	14	32
"	1965	268	140	6	13	19
H. Forger	1966	266	107	5	3	8
D. C. Zavitz	1967	298	91	13	10	23
"	1968	307	87	1	13	14
W. A. Hixon	1969	177	71	-	2	2
J. M. Savin	1970-71	185	43	6	3	9
"	1972	110	30	-	3	3
Harold C. Moeller	1973	107	30	-	-	-
"	1974	109	25	2	3	5
"	1975	85	14	-	4	4
"	1976	85e	-	-	-	-
Barbara Graves	1977	68	10	-	15	15
Laurie & Mike Carlson	1978	66	10	-	6	6
"	1979	55	10	-	4	4
Ed & Sandra Valentine	1980	61	8	-	6	6
"	1981	48	19	-	-	-

Statistics:

CM - 23.3

CMR - 64

Age - 0

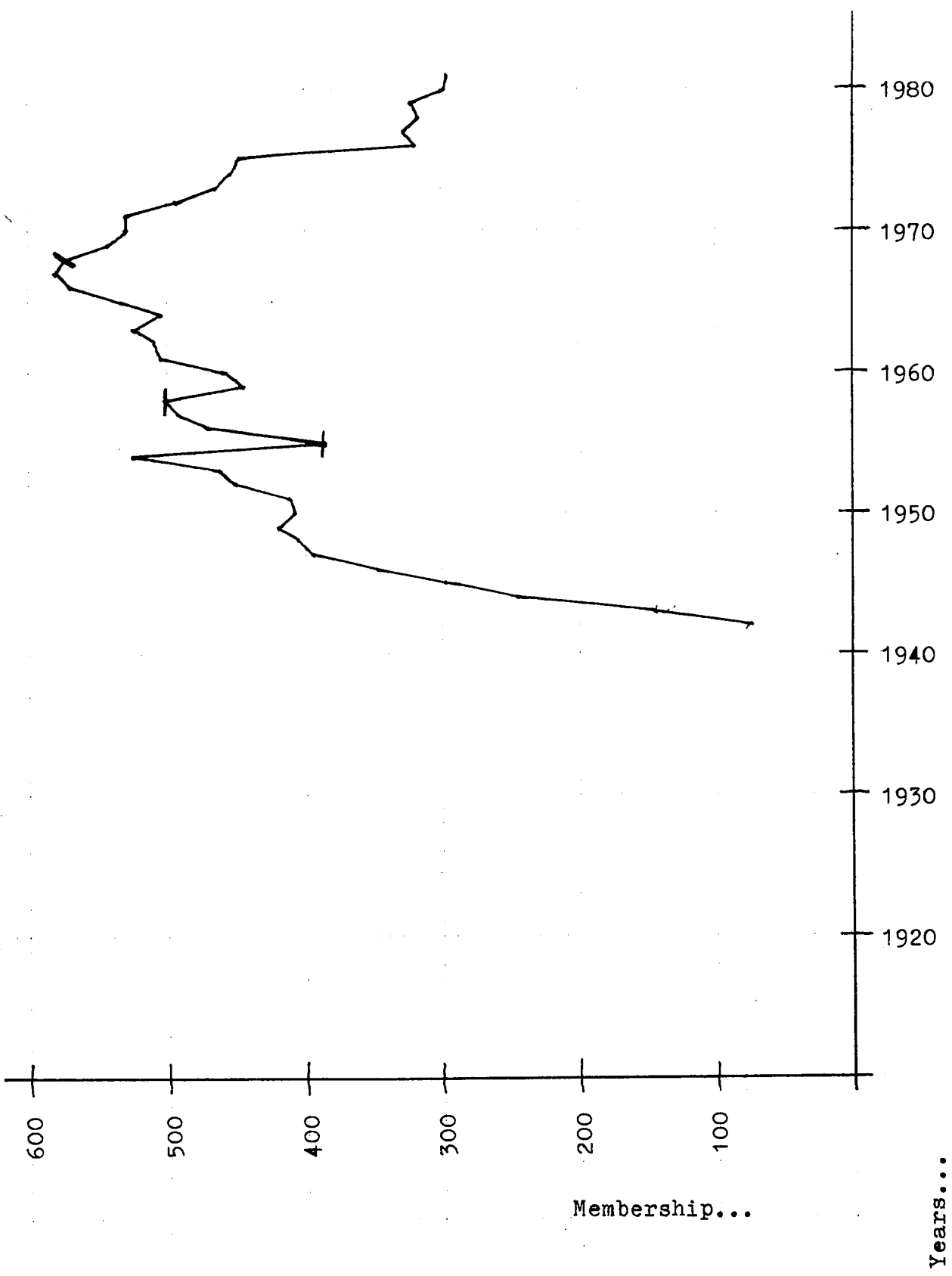
APT - 2.90

P(Sunland-Tujunga area) - 51,911

EC(Sunland-Tujunga area) - Anglo 76.1%, Asian 3.3%, Black 1.5%, Hispanic 13.1%, Other 6.2%

MR - 35.1%



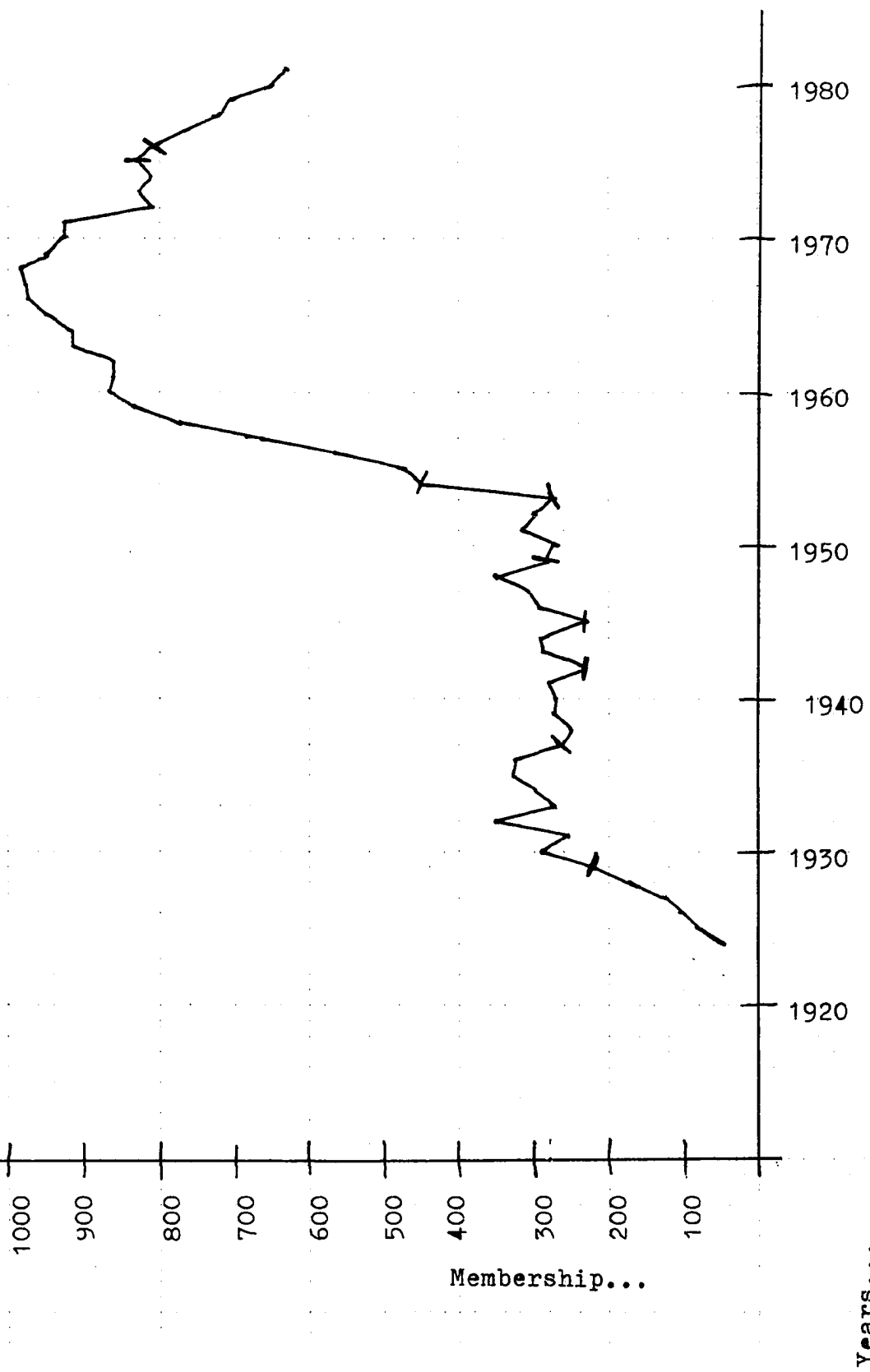


Temple City

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
George Elder	1942	75	73	22	53	75
"	1943	147	121	14	44	58
"	1944	246	164	7	46	53
"	1945	299	277	16	43	59
"	1946	348	186	12	61	73
"	1947	395	231	14	57	71
"	1948	406	296	17	43	61
"	1949	420	301	22	71	93
"	1950	409	301	22	66	88
"	1951	412	280	17	42	59
"	1952	451	402	22	38	60
"	1953	461	462	24	38	62
"	1954	526	288	48	82	130
J. R. Smith	1955	386	310	9	67	76
"	1956	470	340	31	87	118
"	1957	492	360	13	53	66
Dennis Savage	1958	502	385	21	32	53
"	1959	447	322	6	33	39
"	1960	460	327	12	49	61
"	1961	505	330	31	84	115
"	1962	510	300	3	50	53
"	1963	525	325	13	49	62
"	1964	506	180	22	39	61
"	1965	534	200	18	67	85
"	1966	570	210	10	54	64
"	1967	580	226	6	30	36
E. Linberg	1968	575	201	7	39	46
"	1969	552	224	6	20	26
"	1970-71	530	170	7	28	35
"	1972	494	143	4	13	17
"	1973	467	100	7	14	21
"	1974	453	116	2	14	16
"	1975	449	110	14	38	52
"	1976	320	136	4	21	25
"	1977	328	128	5	22	27
"	1978	319	109	7	15	22
"	1979	321	128	7	12	19
"	1980	299	138	5	15	20
"	1981	298	149	4	14	18

Temple City (continued)Statistics:

CM - 144.3  
CMR - 17  
Age - 0  
APT - 9.75  
P(city) - 28,972  
EC(city) - Anglo 77%, Asian 5.1%, Black 0.2%,  
Hispanic 12.9%, Indian 0.4%, Other 4.4%  
MR - 50%



Torrance

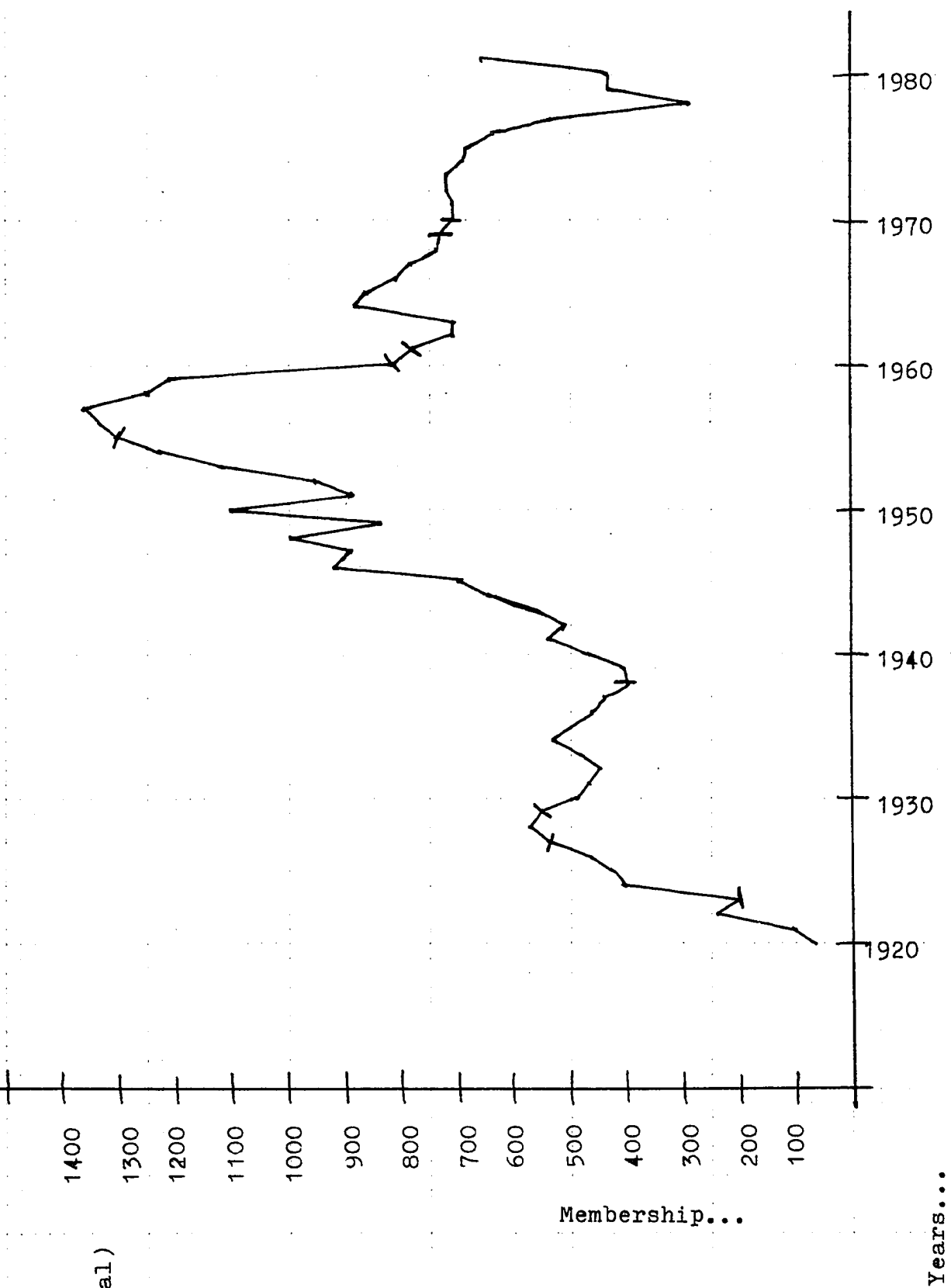
<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
B. H. Lingenfelter	1924	45	75	2	18	20
"	1925	81	105	10	44	54
"	1926	103	150	14	12	26
"	1927	126	197	15	15	30
"	1928	176 <sup>e</sup>	230	14	-	-
George G. Elder	1929	221	240	44	-	-
"	1930	291	240	38	-	-
"	1931	258	210	31	-	-
"	1932	351	200	68	-	-
"	1933	276	238	49	-	-
"	1934	300	202	18	-	-
"	1935	329	247	33	-	-
"	1936	326	254	24	-	-
F. T. Porter	1937	261	227	-	-	-
"	1938	254	235	17	11	28
"	1939	275	256	12	27	39
"	1940	273	357	16	12	28
"	1941	280	302	17	11	28
W. W. Jewell	1942	235	206	4	11	15
"	1943	284	205	38	37	75
"	1944	289	201	13	33	46
R. J. Menmuir	1945	230	168	4	4	8
"	1946	296	178	12	16	28
"	1947	310	215	8	41	49
"	1948	355	210	19	47	66
C. J. England	1949	281	193	11	35	46
"	1950	273	180	6	23	29
"	1951	319	215	18	55	73
"	1952	300	237	6	18	24
J. J. Walker	1953	275	114	16	21	37
H. M. Sippel	1954	450	290	86	41	127
"	1955	476	374	33	86	119
"	1956	562	378	71	81	152
"	1957	662	398	79	109	188
"	1958	775	480	59	123	182
"	1959	839	487	89	87	176
"	1960	866	487	57	74	131
"	1961	861	524	65	73	138
"	1962	861	588	66	81	147
"	1963	917	572	53	93	146
"	1964	918	550	59	80	139
"	1965	951	548	58	68	126
"	1966	964	490	67	68	135
"	1967	976	482	51	65	116
"	1968	981	573	51	59	110

Torrance (continued)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
H. M. Sipple	1969	952	568	54	46	100
"	1970-71	926	560	49	37	86
"	1972	811	480	58	55	113
"	1973	828	250	31	47	78
"	1974	814	250	37	52	89
E. K. Beckett	1975	832	250	35	43	78
Raymond E. Lambert	1976	806	250	16	31	47
"	1977	763	250	20	32	52
"	1978	728	250	23	30	53
"	1979	701	200	15	23	38
"	1980	653	150	12	21	33
"	1981	626	150	15	7	22

Statistics:

CM - 283.7  
 CMR - 4  
 Age - R/MA  
 APT - 5.70  
 P(city) - 131,497  
 EC(city) - Anglo 75.6%, Asian 10.5%, Black 0.7%,  
 Hispanic 8.4%, Indian 0.5%, Other 4.4%  
 MR - 44.8%



Van Nuys(Central)

Van Nuys (Central)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
I. H. Durfee	1919	-	34			
C. C. Root	1920	71	75			
"	1921	102	125			
"	1922	245	-	33	65	98
S. M. Bernard	1923	200	225	20	40	60
"	1924	410	382	72	94	166
"	1925	426	543	21	45	66
"	1926	465	415	42	86	128
George R. Reeves	1927	540	300	16	50	66
"	1928	574	330	26	-	-
A. E. Worthy	1929	550	305	20	-	-
"	1930	490	320	20	-	-
"	1931	470	325	20	-	-
"	1932	450	386	22	-	-
"	1933	490	361	61	-	-
"	1934	530	399	39	-	-
"	1935	-	338	22	-	-
"	1936	465	340	17	-	-
"	1937	447	367	16	-	-
R. Lee Pryor	1938	400	359	17	19	36
"	1939	407	387	20	30	50
"	1940	474	399	49	42	91
"	1941	540	450	25	35	60
"	1942	512	450	34	42	76
"	1943	559	436	49	64	113
"	1944	649	456	50	37	87
"	1945	700	476	61	57	118
"	1946	922	434	37	55	92
"	1947	896	541	50	47	97
"	1948	1000	541	66	97	163
"	1949	840	597	37	77	114
"	1950	1101	641	48	80	128
"	1951	894	530	41	42	83
"	1952	953	590	24	65	89
"	1953	1122	650	29	69	98
"	1954	1226	757	121	122	243
"	1955	1306	815	61	103	164
"	1956	1332	684	43	56	99
P. T. Thompson	1957	1369	700	40	74	114
"	1958	1250	705	26	58	84
"	1959	1215	672	29	91	120
Aldis Webb (interim)	1960	813	585	16	28	44
J. Pierson/W. Carpenter	1961	785	481	17	20	37
" "	1962	702	391	8	29	37
" "	1963	706	368	19	29	48
" "	1964	887	391	14	25	39



Van Nuys (Central) (continued)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
J. W. Pierson	1965	866	285	7	30	37
"	1966	812	285	7	18	25
"	1967	788	233	7	20	27
"	1968	742	178	6	15	21
J. Parrott	1969	727	107	4	19	23
N. M. Romine	1970-71	712	107	2	15	17
"	1972	722	107	5	19	24
"	1973	721	105	7	5	12
"	1974	695	100	1	6	7
"	1975	680	75	-	8	8
"	1976	640	65	3	7	10
"	1977	544	60	4	8	12
"	1978	294	-	-	-	-
"	1979	429	70	1	10	11
"	1980	430	70	5	14	19
"	1981	660	75	-	8	8

Statistics:

CM - 120

CMR - 23

Age - 0

APT - 5.63

P(Encino-Central Valley) - 380,494

EC(Encino-Central Valley) - Anglo 73.2%, Asian 3.4%,  
Black 2.2%, Hispanic 14.2%, Other 7.0%

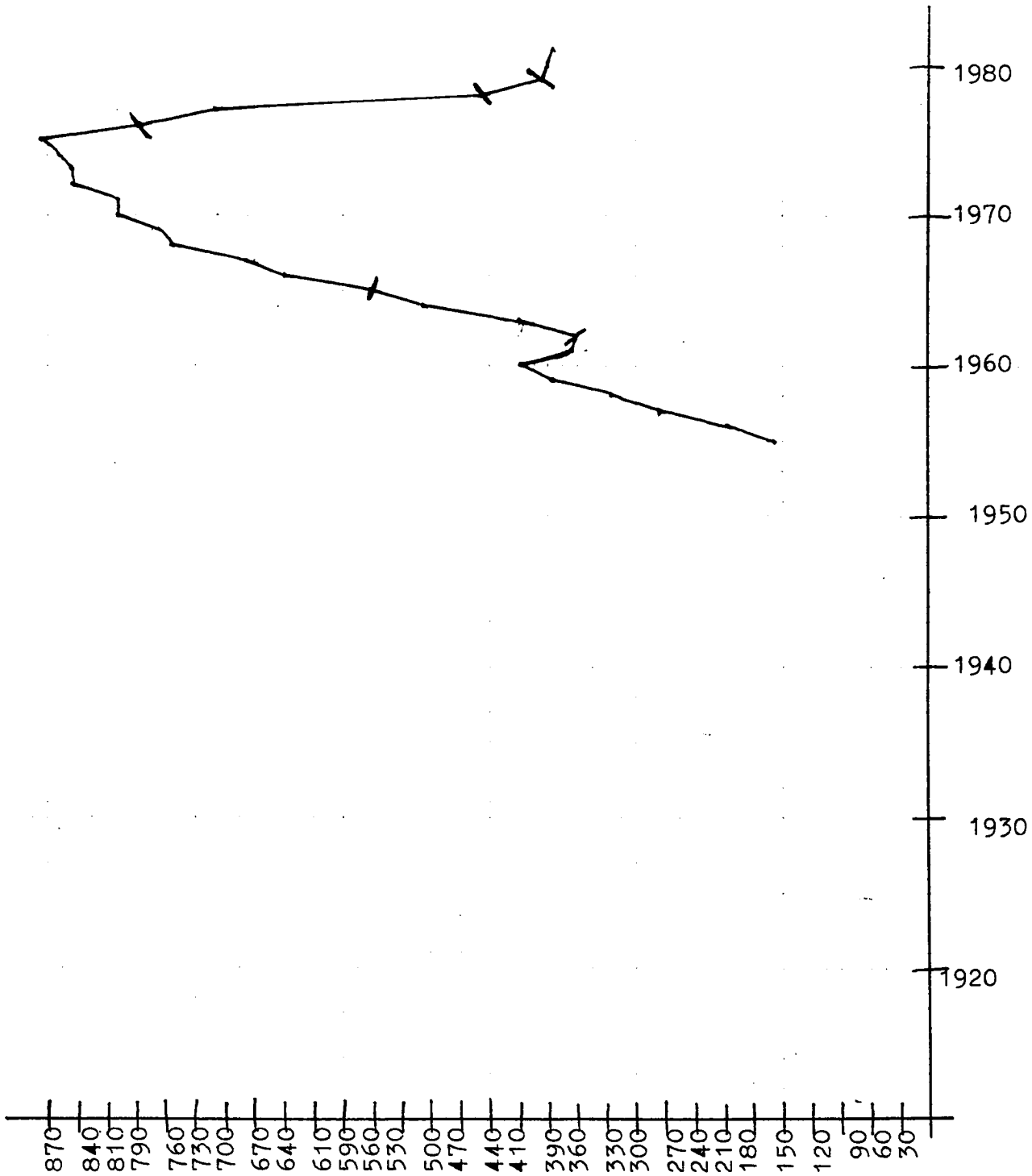
MR - 35.1%

Whittier  
(East Whittier)

Membership...

Years...

340

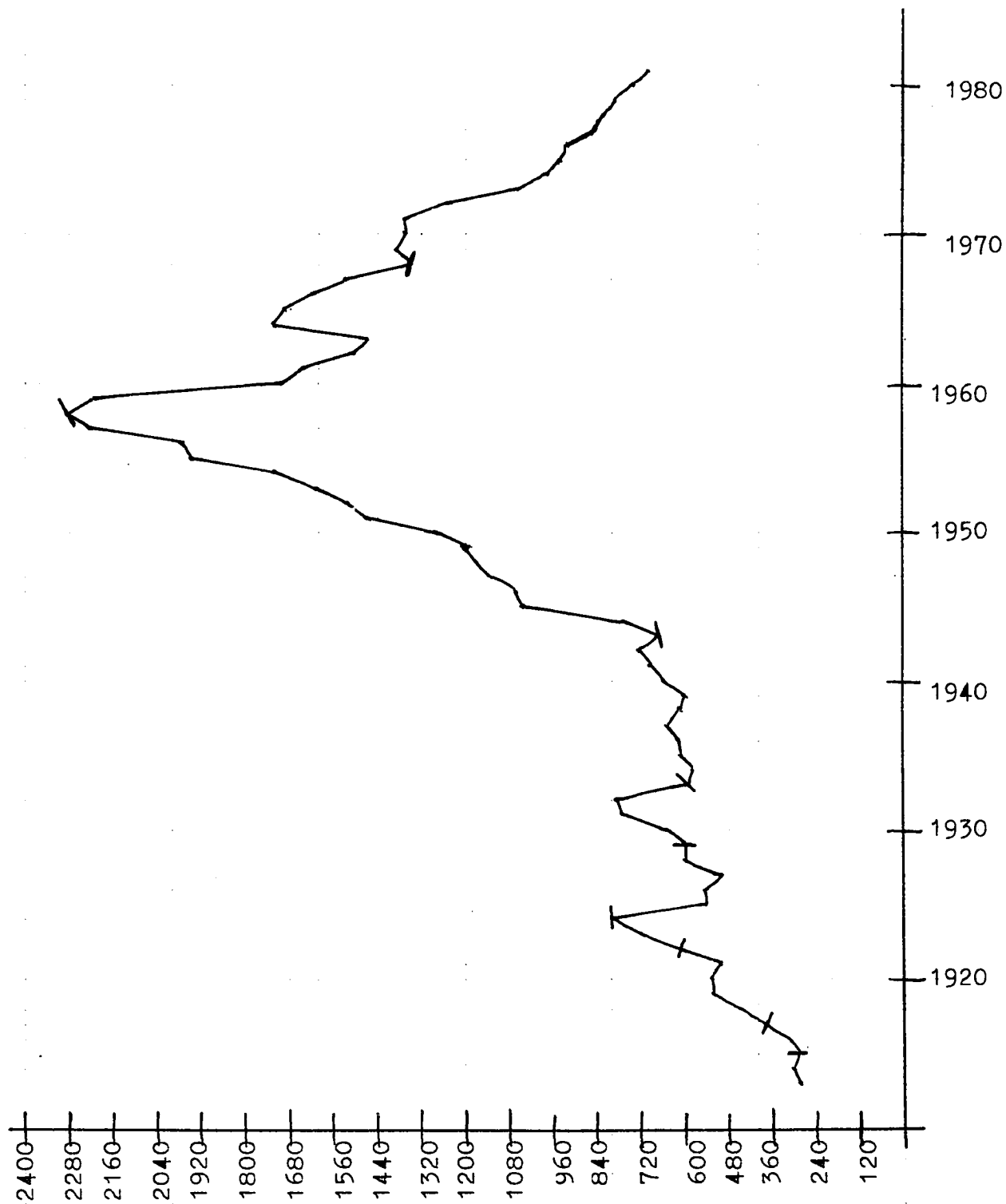


Whittier (East)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
F. L. Purnell	1955	161	347	22	71	93
"	1956	206	354	18	34	52
"	1957	276	429	41	39	81
"	1958	325	446	29	41	70
"	1959	387	368	35	56	91
"	1960	409	454	25	50	75
"	1961	367	427	22	22	44
W. H. Knape	1962	363	330	39	32	71
"	1963	410	330	36	28	64
"	1964	510	345	39	36	73
G. W. Crain	1965	563	264	33	46	79
"	1966	640	220	40	60	100
"	1967	682	168	45	58	103
"	1968	758	170	48	40	88
"	1969	769	160	9	21	30
"	1970-71	798	151	12	35	47
"	1972	843	110	33	26	59
"	1973	846	120	15	6	21
"	1974	856	132	10	28	38
"	1975	879	90	14	15	29
James R. Price	1976	787	95	3	7	10
"	1977	712	100	8	16	24
R. Lee Pryor	1978	450	50	4	8	12
Luther G. Hardyman	1979	396	60	4	17	21
"	1980	390	86	11	7	18
"	1981	385	85	4	1	5

Statistics:

CM - 126.3  
 CMR - 20  
 Age - 0  
 APT - 4.33  
 P(city) - 68,872  
 EC(city) - Anglo 64.6%, Asian 1.9%, Black 0.6%,  
 Hispanic 23.6%, Indian 0.6%, Other 8.8%  
 MR - 47.4%



Whittier(First)

Membership...

Years...

342

Whittier (First)

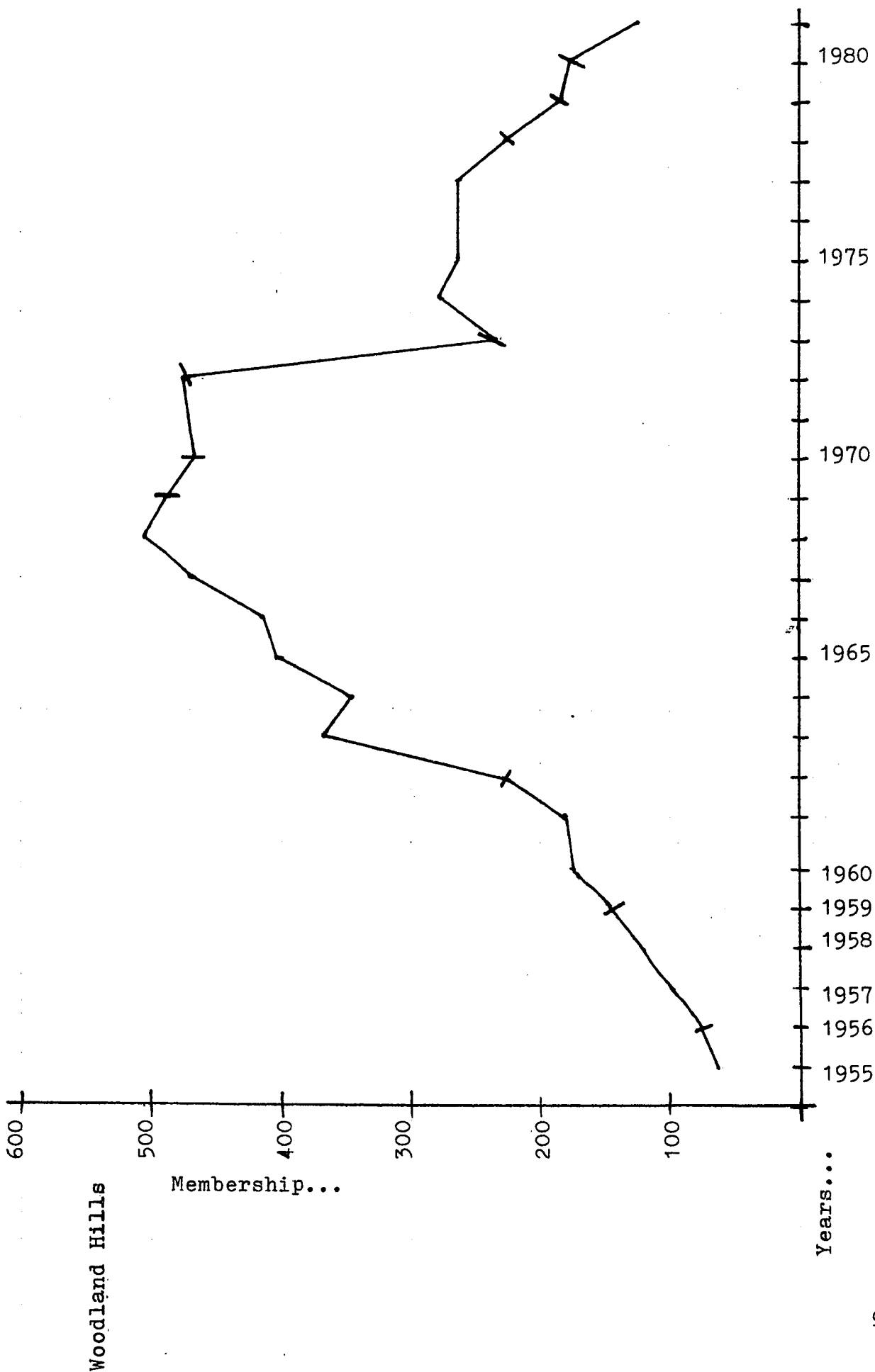
<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
G. W. Thompson	1913	281	307			
"	1914	306	315			
G. M. Anderson	1915	283	204			
"	1916	318	275			
George R. Whipple	1917	380	300			
"	1918	444	515			
"	1919	525	300			
"	1920	528	300			
"	1921	514	434			
George G. Elder	1922	607	425	33	38	71
"	1923	720	667	47	66	113
W. H. Allen	1924	800	638	82	126	208
"	1925	550	550	17	47	64
"	1926	550	600	22	26	48
"	1927	500	600	23	18	41
"	1928	600	600	45	-	-
Linden G. Leavitt	1929	600	650	40	-	-
"	1930	650	650	62	-	-
"	1931	774	643	71	-	-
"	1932	792	740	101	-	-
W. C. Choverton	1933	583	400	36	-	-
"	1934	582	505	9	-	-
"	1935	617	473	20	-	-
"	1936	623	477	28	-	-
"	1937	655	457	26	-	-
"	1938	610	442	20	36	56
"	1939	602	473	24	32	56
"	1940	660	450	12	41	53
"	1941	700	475	25	35	60
"	1942	725	445	24	35	59
R. M. Deskens	1943	677	445e	20	79	99
"	1944	777	574	31	56	87
"	1945	1042	587	64	64	128
"	1946	1062	844	51	69	120
"	1947	1134	865	43	79	122
"	1948	1185	891	54	78	132
"	1949	1202	949	61	87	148
"	1950	1289	996	59	88	147
"	1951	1479	1260	73	86	159
"	1952	1526	1177	47	72	119
"	1953	1608	1215	74	91	165
"	1954	1721	1400	132	221	353
"	1955	1955	1640	100	79	179
"	1956	1977	1861	81	73	154
"	1957	2233	1895	70	108	178

Whittier (First) (continued)

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
D. L. Gladson	1958	2285	1892	54	68	122
"	1959	2215	1682	68	144	212
"	1960	1710	1563	74	61	135
"	1961	1643	1498	70	86	156
"	1962	1499	1562	45	64	109
"	1963	1478	1571	63	100	163
"	1964	1726	1544	57	53	110
"	1965	1699	1519	67	81	148
"	1966	1653	1428	49	49	98
"	1967	1530	1290	48	33	81
Dennis Savage	1968	1359	1090	19	35	54
"	1969	1394	1060	26	50	26
"	1970-71	1365	1035	23	53	76
D. Savage/ W. Terbeck	1972	1248	961	27	24	53
" "	1973	1060	635	22	16	38
" "	1974	976	560	16	23	39
" "	1975	947	470	20	31	51
" "	1976	923	456	27	39	66
" "	1977	849	410	14	7	21
Dennis Savage	1978	826	533	14	28	42
"	1979	799	512	14	16	30
"	1980	750	400	21	15	36
"	1981	705	364	10	20	30

Statistics:

CM - 382  
 CMR - 2  
 Age - 0  
 APT - 7.56  
 P(city) - 68,872  
 EC(city) - Anglo 64.6%, Asian 1.9%, Black 0.6%,  
 Hispanic 23.6%, Indian 0.6%, Other 8.8%  
 MR - 47.4%



Woodland Hills

<u>Clergy</u>	<u>Year</u>	<u>Memb</u>	<u>CSE</u>	<u>Bapt</u>	<u>Tran</u>	<u>TA</u>
W. E. Spicer	1955	63	84	7	56	63
Haywood Pritchett	1956	76	133	10	14	24
"	1957	99	193	16	18	34
"	1958	120	164	4	24	28
Floyd Bernard Mc Carthy	1959	146	-	10	24	34
"	1960	176	146	15	22	37
-	1961	180	183	14	25	39
R. B. Gates	1962	227	173	9	19	28
"	1963	369	200	27	81	108
"	1964	347	225	14	28	42
"	1965	403	265	22	49	71
"	1966	414	295	15	22	37
"	1967	469	305	13	37	50
"	1968	507	267	21	10	31
W. J. Diehm	1969	487	177	2	10	12
K. Oneall	1970-71	467	166	16	30	46
D. W. Parks	1972	475	166	13	22	35
Richard A. Wing	1973	244	-	8	9	17
"	1974	274	92	23	50	73
"	1975	262	124	5	34	39
"	1976	262e	-	-	-	-
-	1977	262e	-	-	-	-
Holly R. Jarvis	1978	225	60	7	4	11
J. & M. Davis Scott	1979	182	60	5	14	19
Holly R. Jarvis	1980	176	40	8	10	18
-	1981	123	35	-	5	5

Statistics:

CM - 78.7

CMR - 34

Age - Y

APT - 2.36

P(Chatsworth West Valley area) - 194,415

EC(Chatsworth West Valley area) - Anglo 81.6%, Asian 3.9%,  
Black 1.3%, Hispanic 9.1%, Other 4.1%

MR - 35.1%



## APPENDIX B

Los Angeles County Christian Church (Disciples of Christ)  
Congregations

## Member's Questionnaire

Note: The purpose of this questionnaire is to give me accurate information with which to assess our identity as a church in L. A. County. This information will be used to evaluate and recommend methods by which we may grow over the next two decades, and beyond into the twenty-first century. Please answer all questions completely and to the best of your knowledge. Mike Wolfe, D. Min. Project, STC.

1. Do you believe God is concerned that individual people become Christians?      yes      no
2. How important do you believe it is that people in your church's ministry area become Christians and become a part of some Christian church (not necessarily a Disciple of Christ church)?  
crucial                      very important      not very important
3. How important is it that a church strive to grow numerically?  
crucaill                      very important      not very important
4. Is God aware and active in the daily concerns of your life?              yes              no
5. Define (in a sentence or two) "a Christian"-\_\_\_\_\_
6. The Bible is...(check only the one nearest to your belief)  
 \_\_\_\_\_ The Word of God perfect in every aspect of science, faith, history, geography, astronomy, etc.  
 \_\_\_\_\_ The Word of God valuable for faith and practice, a reliable guide, but not necessarily perfect in non-faith matters.  
 \_\_\_\_\_ A book written by humans which reflect their inner experience of God, basically not grounded in actual historical fact.

7. Do you believe in the bodily resurrection of Jesus Christ?  
yes            no
8. Do you believe in salvation through Jesus Christ alone?  
yes            no
9. From your personal experience is your church growing numerically?            yes            no
10. Describe the method of evangelism presently in use in your church- \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_.  
\_\_\_\_\_.
11. To what do you attribute your church's growth/decline from 1960 to the present? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_.
12. What do you anticipate through the 1980s for your church numerically?  
significant growth            stability            decline
13. How do you personally evaluate our "denomination's" knowledge of church growth?  
knowledgeable            adequate            inadequate
14. What suggestions would you have to assist your own church to grow numerically in the next twenty years and beyond? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_.

## Minister's Questionnaire

1. How would you characterize this congregation theologically?  
Conservative                      Moderate                      Liberal
2. What is the average worship service attendance on Sunday morning? \_\_\_\_\_
3. What is the average church school attendance? \_\_\_\_\_
4. How many new visitors does the church average per month?  
\_\_\_\_\_
5. Is the congregation...racially mixed or predominantly homogeneous?
6. If predominantly homogeneous, the congregation's basic ethnic composition is...  
White    Black    Hispanic    Asian    Other(indicate)\_\_\_\_\_
7. Please estimate the percentage of the congregation in each age group...  
under 18      18-30      30-50      50-65      65 and over  
\_\_\_\_\_%      \_\_\_\_%      \_\_\_\_%      \_\_\_\_%      \_\_\_\_%
8. Please describe the evangelism program currently in operation-\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_.
9. Please indicate your knowledge in the area of church growth?    expert      substantial      minimal      none
10. What do you anticipate through the 1980s for this congregation numerically?  
significant growth                      stability                      decline
11. Please indicate the current year's budget figure set aside for the program of the evangelism department.  
\$ \_\_\_\_\_
12. What suggestions would you have to assist this church to grow numerically over the next twenty years and beyond?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_.